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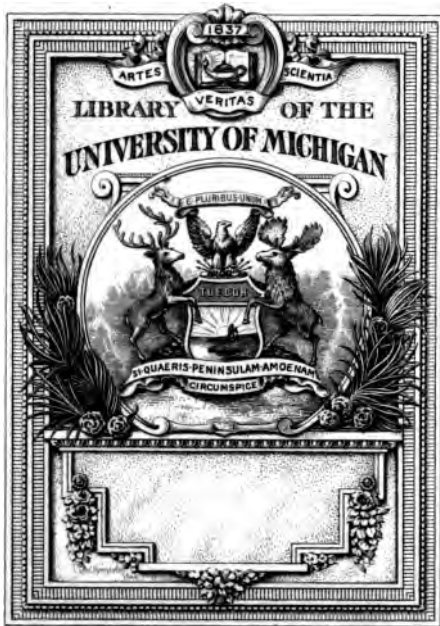
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The Scottish Text Society

CERTAIN TRACTATES

BY

NINIAN WINZET

CERTAIN TRACTATES

TOGETHER WITH THE

BOOK OF FOUR SCORE THREE QUESTIONS

AND A TRANSLATION OF

VINCENTIUS LIRINENSIS

BY

NINIAN WINZET

EDITED

WITH INTRODUCTION, NOTES, AND GLOSSARIAL INDEX

BY

JAMES KING HEWISON, M.A.

F.S.A. SCOT., MINISTER OF ROTHESAY

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INTRODUCTION.

LIFE OF WINZET.

I.—EARLY LIFE.

THE account of Winzet, compiled by Dr Mackenzie for 'The Lives and Characters of the most Eminent Writers of the Scots Nation,' has been the chief source of information out of which later biographers have drawn the substance of their meagre memoirs of this distinguished author.

Mr Gracie, in his *Life of Winzet* prefixed to the Maitland Club reprint of 'The Certane Tractatis,' and Dr Irving in 'The Lives of Scottish Writers,' were able to add a few important particulars to the results gleaned by Mackenzie; but it is noteworthy that neither of their sketches indicates indebtedness to the succinct and reliable account of Winzet given by Ziegelbauer in his '*Historia Rei Literariæ Ordinis S. Benedicti*,' which the author compiled with the aid of historical documents once preserved in the Scottish monastery at Ratisbon.

Happily I have been privileged in obtaining access to primary sources of information hitherto unpublished, which throw additional light upon the checkered career of Winzet.

But, withal, the materials for a satisfactory biography are scanty and fragmentary.

"Niniane Winzet, ane Catholike Priest borne in Renfrew," according to the designation of the author on the title-page of the 'Certane Tractatis,' &c., and on that of 'The Last Blast,' &c., first saw the light in the year 1518. Ziegelbauer states that he was "born in Renfrew, a town of Scotland, in the year 1518."¹ The epitaph on Winzet's existing monument authenticates this date; and although Winzet in his writings leaves no reference to the exact spot where he was born, Ziegelbauer's statement need not be challenged. Winzet, however, in the 'Velitatio,' wherein he answered Buchanan's 'Dialogus De Jure Regni,' pleasantly alludes to the proximity of the natal homes of his opponent and himself in these words: "Tu Lenoxius, Ego Renfrous."²

Dempster styles him, "Ninianus Winzetus aut Winchetus, Glasguensis,"—a designation not necessarily misleading, as has been supposed, since Dempster probably intended to convey no more definite information than that Ninian was a priest in the diocese of Glasgow.³ Indeed his words are almost identical with those given in the Registers of the Sorbonne—"Ninianus Winzetus, Scotus, Glasguensis diocesis,"—and those contained in the Papal Bull recording

¹ Ziegelbauer, 'Historia Rei Literariæ Ordinis S. Benedicti,' pt. iii. pp. 360, 361. Edited by Oliverius Legipontius. Augustæ Vind. et Herbipoli, 1754, fol.

² 'Velitatio in Georgium Buchananum,' pp. 155, 156. Ingolstadt, 1582. "Tu Lenoxius, Ego Renfrous: quorum et paternæ ædes horarum itinere sunt dissitæ, quorum et utriusque populi vt sunt contermini et loco coniuncti, ita et uni maxime primario Duci sub regia maiestate vltro obsequentes vixere multis seculis et animis coniunctissimi."

³ Dempster, 'Historia Ecclesiastica Gentis Scotorum,' lib. xix., vol. ii. p. 5, Bann. Club, 1829; Brockie MSS. and Ratisbon MSS. in St Mary's College, Blairs, Aberdeen; Ziegelbauer, 'Hist.,' pt. iii. p. 360.

his appointment as Abbot of Ratisbon—"Niniano Winzeto Presbytero Glasguensis diocesis."¹

Concerning his parentage and early education, research has brought nothing to light. Mackenzie, who, as far as Ninian is concerned, is in the main accurate, informs us, without stating his authority, that Ninian was come "of an honest parentage, and had his education at the University of Glasgow, where, after he had finished the course of his studies, he was made schoolmaster of Linlithgow."² Ziegelbauer has the same information.

There exist in contemporary records many references to persons of the name of Wyndgait, Windegait, Wingetus, Wingyet, Wynyet, Wyzet, Winietus, Winet, Vinyet, Winzet, Vinzot, &c. During the first half of the sixteenth century a considerable family of Wyzets held property in the city of Glasgow; and members of the family were "rentallers" of lands in Monkland, Dalbeth, Carmylie, which belonged to the Archbishop of Glasgow.³ Till 1507, Thome Wynyet possessed a tenement in Glasgow, for which he paid teind to the Collegiate Church of St Mary and St Anne there.⁴ An intimate relationship existed between the family of Thomas and the Church, he appearing as witness to deeds, and the Church rendering assistance to his family, and also receiving their rents and teinds. Another Thomas had land in "Raton Row" in 1512. In 1513 the lands of Crumland Hyll, Cheddlestoun (Shettle-

¹ Archives Nationales, Paris, Register H. 2589; Ratisbon MSS. in Blairs College, Aberdeen. Cf. Appendix A.

² Mackenzie, 'Lives and Characters of the most Eminent Writers of the Scots Nation,' vol. iii. p. 148. Fol., Edin. 1708-1722.

³ 'Liber Protocollorum Glasguensis;' also, 'Rental Book of the Diocese of Glasgow,' Bain and Rogers, Grampian Club, 1875, many references in vols. i. and ii.

⁴ 'Liber Collegii Nostre Domini de Glasgu,' p. 28. Mait. Club, 1846.

ston), were let to a tenant with the consent of "Wylelmi Wyndgait," who was probably the hereditary "rentaller." We may conjecture that a relationship existed between Ninian and this family, but the link connecting them is still awaiting. Education was within easy reach of the children of the richer classes in Glasgow at this time. The grammar-school was in existence. If Ninian was a relative of the Wynyet who paid teind to St Mary's Church, he might be favoured with instruction afforded through one of the prebends of that Collegiate Church, which provided education for boys. Primary sources of information have failed us here. But Mackenzie makes the very probable statement that Winzet was educated at the University of Glasgow. There is, however, a difficulty in accepting the statement, unless an explanation is also accepted with the fact. For on the Glasgow University rolls of this period, while the name "Willelmus Windegait" frequently recurs, the name "Ninian" does not appear at all. The registers of St Andrews University do not contain the name of any Winzet; those of Aberdeen contemporary with Winzet's student days are, unfortunately, lost. Nevertheless there are substantial grounds for believing that William and Ninian Winzet are identical persons.

The name "Willelmus Windegait" is first inscribed in a list of students of Glasgow University on 6th June 1537, among the "Incorporati sub dicto domino Rectore (Iacobo Houstone)."¹ A preceding minute reveals the interesting fact that John Spotiswood, afterwards Superintendent of Lothian, who assisted in the deposition of Ninian Winzet, was one of the four "intrantes,"—procurators of the four

¹ 'Munimenta Alme Universitatis Glasguensis,' vol. ii. p. 163. Mait. Club, 1854.

nations, electing the Rector in 1536. Ninian was now in his nineteenth year. This William, it is seen from the College minutes, pursued the curriculum of arts till 1539, when he took first a Bachelor's degree, and soon afterwards a Master's degree. The minutes are to the following effect :—

“Die xviii. Novembris anno Domini m^o quingentesimo xxxix processerunt ad gradum Bachallariatus sub magistro Alexandro Hammyltoun,” inter alios, “Willelmus Windingait.”

“Die xxiii. Decembris processerunt ad gradum magisterii sub venerabili uiro Magistro Alexandro Hammyltoune regente bachallarii subscripti,” inter alios, “Magister Willelmus Wynyet.”¹

The connection of this graduate with university affairs did not cease at his graduation. In 1544 and in 1549 the records show he was elected a deputy, or assistant associated with the rector in the discharge of his duties ; and in 1546 and in 1552 one of the “nations” appointed him to be one of the “intrantes” electing the Rector.² It was probably the same graduate whose name appears in a deed in connection with the Church of St Mary and St Anne, Glasgow. In 1542, James Kennedy, the perpetual vicar of Maybole, in disposing of the fruits of his vicarage, in the hands of Bishop Gavin Dunbar, for the better endowment of the Collegiate Church of St Mary and St Anne, appointed “Magistrum Willelmum Wynyet” and Canon Matthew Stewart, Rector of Moffat, procurators and factors to carry out the terms of his bequest. As will be hereafter shown, Ninian Winzet was ordained priest in 1540 ; and if William

¹ ‘Mun. Alm. Univ. Glasg.,’ vol. ii. pp. 290, 291.

² Ibid., pp. 167, 168, 170, 172.

and Ninian are identified as one, it might be reasonably conjectured that William was, in 1542, holding one of the prebends in this Collegiate Church.¹

Long afterwards, Ninian Winzet confessed, as if with wounded feeling, that "Knox of his pregnant ingyne and accustomit craft of rayling and bairding" had dubbed him "Procutour for the papists," a designation which may have borne a reminiscence of his early duties in Glasgow, or even of his later notarial business, to which reference is to be made again.²

Turning now from William to Ninian Winzet, we find that the latter was a Master of Arts, when, in 1562, he fled from Scotland to Louvain along with the Papal Nuncio. Nicolas de Gouda then wrote of his companion: "Est hic Lovanii quidam M(agister) Ninianus, Scotus, qui nobiscum venit ex Scotia," &c.³ We further learn that it was not till 1566 Winzet was first enrolled among the "Nomina Magistrorum nationis Germanorum" at the University of Paris.⁴ To be equipped for the rectorship of Linlithgow grammar-school, Winzet must have had a university education; and no university could be more accessible to a Renfrew student, afterwards a priest of the diocese of Glasgow, than Glasgow itself. Ziegelbauer, who is amply corroborated in the Brockie and Ratisbon MSS., states that on the conclusion of his studies, Ninian "was ordained priest in the diocese of Glasgow."⁵

¹ 'Lib. Coll. Nos. Dom. de Glasgu.,' pp. 18, 22. Preface xv. It is interesting to note that the patronage of the provostry of this church was vested in the Abbot of the *Benedictine* Monastery of Kilwinning.

² Winzet, 'Certain Tractates,' &c., vol. i. p. 56. Scot. Text Soc., Ed. 1888.

³ 'Stimmen aus Maria Laach,' Heft vi. No. xix. i. p. 106. Freiburg im Breisgau, 1880.

⁴ Archives Nationales, Paris, Reg. H. 2590, fol. 28.

⁵ Ziegelbauer, 'Hist.,' Pt. iii. p. 360. Brockie and Ratisbon MSS.

The date of this ordination is given by a contemporary of Winzet, who had an exceptional opportunity of knowing about him. Father Dalrymple, a monk of the Scottish Cloister at Ratisbon, inserts a note relative to Winzet into the text of his own Scotch translation of Leslie's History, at that part where the bishop refers to the attempted seizure of Winzet in Edinburgh. The note concludes in these words: "he departed this lyfe the xxi. of September, prelaturæ suæ xvi. : Sacerdotii sui lii., Christi vero, 1592."¹ Thus in 1540, about a year after William graduated, Ninian was ordained priest. William, however, disappears from the university minutes in 1552; and, on the other hand, the next authentic fact connected with Ninian is his appointment as rector of the grammar-school in Linlithgow in the same year. Again, in 1562 Ninian is an exile for breaking the Edict of Toleration; and in 1563, William is convicted of the same offence.² These coincidences lead to the supposition that Ninian was no other than the popular student of Glasgow. Identity would be more easily established, if it could be shown that Ninian had, in early life, become a member of a religious order. A change of his name would have been in conformity with the custom of those who made the novitiate and afterwards assumed the name of a saint. But, in the extant Papal Bull appointing Ninian Winzet Abbot of the Monastery of St James, Ratisbon, it is clearly stated that the Pope, *plenitudine potestatis*, had exempted Ninian from the usual monastic probation, and commanded his installation in the abbatial office,

¹ Dalrymple, MS. 'The Historie of Scotland,' &c. Fort Augustus. This translation is in course of publication for the Scottish Text Society.

² Cf. *postea*, pp. xxxii, xliii. Pitcairn, 'Criminal Trials,' vol. i. pt. 1, pp. 427-430.

per saltum.¹ This practice of changing the baptismal name was not confined to the members of the monastic orders. As Levi became Matthew on embarking upon his discipleship, so young men, at confirmation, out of devotion to some patron saint, changed their names, as was common abroad. In the 'Records of the English Catholics,' an instance is recorded of this kind, when Samuel Nevill took in confirmation the name of Christopher, under which he is subsequently known.² The name Ninian was a favourite one among the ecclesiastics and laity of the sixteenth century in the Lowlands.³ If William Winzet assumed another name at his ordination, it is strange, notwithstanding, to find the retention of the baptismal name in the university minutes, unless it was necessary thereby to show the connection of the "intransit" with the former student. But the discovery of William's name in 1542 rather leads to the supposition that if his name was ever changed, it was about 1552, when his connection with the university ceased, and Ninian Winzet obtained his valuable appointment in Linlithgow. Then the chapel of St Ninian at that time existing in Linlithgow, or that at Blackness, in whose interests he is afterwards found acting as a notary, and in which part of his duties may have been performed, might have suggested the adoption of the name.

Otherwise there is no record of Ninian's scholastic career at Glasgow University, save Mackenzie's statement.

¹ Ratisbon MSS. Cf. Appendix A.

² 'Records of the English Catholics; the First and Second Diaries of the English College, Douay,' Pref. p. viii. and pp. 217-224, by T. F. Knox. Lond. 1878. Cf. Sir Walter Scott's reference to this custom in 'The Monastery' (chap. xxxi.) and 'The Abbot' (chap. v.), in which William Allan becomes "Abbot Eustatius," and Edward Glendinning "Abbot Ambrosius."

³ 'Liber Protocolorum, Glasg.' 'Rental Book of Diocese of Glasgow,' vols. i. and ii.: Grampian Club, 1875.

II.—SCHOOLMASTER OF LINLITHGOW.

The biography of Winzet definitely begins with his appointment to the mastership of the grammar-school of Linlithgow, to which references are made in "The Thrid Tractat," and in the Address "to the Christiane Reidar" in 'The Buke of the Four Scoir Thre Questions.'

In "The Thrid Tractat" the author states that the "maist flurissand part" of his age was "spent in the teching of the grammar Scule of Linlychtquow about the space of ten zeiris."¹ The above-mentioned address repeats this statement, with the addition that he "wes expellit and schott out of that my kyndly town" by "Dene Patrik Kinloquhy, precheour in Linlythgow, and of his superintendent," for denying only to "subscribe their phantasie and factioun of faith."² "The Thrid Tractat" is dated the 24th of May 1562; and the appointment of Spotswood to be Superintendent of Lothian was confirmed in March 1561, so that the date of Winzet's appointment was in 1551-52. The office was important.

Linlithgow was then a burgh, large and influential, ancient and royal. A favourite residence of Scottish monarchs—

"Lythquo, quhose Palyce of plesance
Mycht be one patrone in Portingall or France,"

was the birthplace of James the Fifth and the hapless Mary.

It was a centre of ecclesiastical influence. Within the town the Carmelites and Dominicans had houses, the

¹ Winzet, 'Certain Tractates,' vol. i. p. 23. S.T.S. Ed.

² Ibid., vol. i. p. 49.

military order of St Lazarus had a hostelry, and the Knights of St John had tenements. The beautiful parish church of St Michael, with its chapels and altarages, was a deanery of St Andrews; and James the Fifth chose it as the chapel of the Knights of the Thistle.¹ When the Court, attended by the nobility, gentry, and superior clergy, resided in the palace, and the Councils of the State and Church met within the burgh, it was a stirring scene of national life.² It had the advantage of a grammar-school. Pre-reformation schools were under the jurisdiction of the Church, and were of various kinds—monastic, adventure, song, girl, grammar, gymnasia or advanced schools. The masters were either remunerated out of "kirk-rentis," special scholastic endowments, "the common good" of the community, or school fees.³ At this period, grammar-schools for the teaching of the ordinary subjects, as well as gymnasia for the higher branches and theology, were found in a few of the larger towns only. Winzet, in his third Tractate, displayed his good sense in lamenting the national indifference to education, and expressed the regret that the schools had not been amply endowed like the churches. The Act of 1494, cap. 54, was a progressive step; but its statutory provisions were insufficient, and only applicable to the children of the highest classes.⁴ The Provincial Council, which sat in Linlithgow, and

¹ 'New. Stat. Acc. Scot.,' vol. ii. p. 175; Chalmers, 'Caledonia,' vol. ii. pp. 374, 875, Edin. 1807-24; Cosmo Innes, 'Scotland in the Middle Ages,' p. xxxiii, Edin. 1860; Cosmo Innes, 'Sketches of Early Scotch History,' p. 256, Edin. 1861; Walcott, 'The Ancient Church of Scotland,' pp. 354, 365, Lond. 1874; Waldie, 'Hist. Linlithgow,' p. 30, Linlith. 1879.

² 'Concilia Scotiae; Ecclesiae Scoticae Statuta,' vol. i. pref. p. cxlvii. Bann. Club, 1866.

³ Innes, 'Sketches of Early Scotch Hist.,' p. 256.

⁴ Cf. Appendix B.

afterwards in Edinburgh, in 1549, passed an important remedial statute—"De Magistro Grammatices"—which made provision for "teaching by more worthy masters" in the old schools, the resuscitation of decayed schools, and the institution of "public gymnasia."¹ The purpose of this Act was to stem the tide of reformation by the widespread instillation of sound Catholic doctrine, easily provided for poor clever scholars, who, with a new race of clerics, were to be incited to study the Scriptures.² Winzet, one of these "more worthy masters," now in his 34th year, came to Linlithgow, where he devoted himself so assiduously to his profession, that he had no leisure for the study of theology: "And albeit I wes nocht sa weill exerceit in the Scripturis, as become me of my aige and vocatioun, nor zit guidlie micht sua be: sen I had spent my maist flurissing zovvthheid apt to that studie in techeing of cheldring."³

His scholastic efforts were crowned with success, he being "not without manifest utilitie of their commounwealth," in which he "be all apperance, had obtenit sik favour of thame as ony sik man micht haif of ony communitie."⁴ The master grew attached to "his kindly town," his "tender freindis" to him. He had occasionally to act as a notary. From the minutes of the Sheriff Court of Linlithgow, we learn that on the 17th of October 1556, "Sir Niniane Winzet" appeared as a notary in an action

¹ 'Conc. Scot.' Statutes, Nos. 189, 190, 191, 196, 197, &c.; vol. ii. p. 96 *et seq.*

² 'Conc. Scot.,' vol. ii. p. 96, Statute No. 189: "In gymnasiis publicis . . . lectio . . . ad Catholicæ fidei defensionem et incrementum sanæque doctrinæ conservationem et propagationem instituatur: et ubi instituta foret ut negligeretur restituatur."

³ Winzet, 'Certain Tractates,' vol. i. p. 54. S.T.S. Ed.

⁴ *Ibid.*, p. 49.

raised by John Falconer, feuar of the chapel lands of Blackness, against Andro Meldrum there, anent his feu of certain houses and lands pertaining to the chaplainry of St Ninian in Blackness. An instrument of sasine is referred to therein as having been given under the sign-manual of the said "Sir Niniane Winzet," of date 9th October 1555. The case seems to have been settled out of court.¹ But the rents of the chapel-lands in question were not part of the teacher's emoluments, Winzet declaring with some pride, "of the kirk-rentis I had neurir my leuing."² The chapel of St Ninian was served from Linlithgow, but there is no further evidence to connect Winzet with the service of it. One result of Winzet's popularity was his promotion to be Provost of the Collegiate Church of St Michael in the burgh.³

III.—THE REFORMATION—EXPULSION FROM LINLITHGOW.

The doctrines and events of the Reformation period were now attracting attention, and Winzet "began nocht litill to merwel at sa haisty and sa subdane a wolter of this warlde, . . . and specialie of the subdane change of sum cunning clerkis."⁴ The unfortunate state of civil and ecclesiastical affairs, which had prevailed nearly a hundred years to the enfeeblement of the Church, had, in the middle of the sixteenth century, been disquieting Winzet before "the uproar of religion" drove him into open conflict with the opponents of the Papacy, so that he

¹ MS. Minutes of Sheriff Court of Linlithgow, 1544-1558, fol. 100, in Register House, Edinburgh.

² Winzet, 'Certain Tractates,' vol. i. p. 62.

³ Ziegelbauer, 'Hist.' pt. iii. p. 360.

⁴ Winzet, 'Certain Tractates,' vol. i. p. 49.

was led to discover and honestly lament the evils which endangered a once useful institution.

He was an erudite man, conversant with the history of his country and its ancient Church. The virtue of being an independent thinker who "spak frelie without feir," was his also, and he could not fail to be moved by a spirit of reform which desired, at the same time, the maintenance of that prestige and power he saw evanishing from the nation and its priesthood. His works betoken feelings and opinions akin to those of the "Old Catholic" school of this century, and almost identical with those expressed in 'The Complaynt of Scotlande,' whose author, as Dr Murray inclines to think, was an ecclesiastic and a Lowland Scotsman.¹

Winzet was living during one of the most pitiable periods in the national life of Scotland, when, through foreign interference and internal distractions, the civil government and the Church had rapidly become disorganised, and

"Scotland was never in harder case
Sen Fergus first it wan."²

During the reign of the hapless Stuart dynasty the country was sorely tried. The author of 'The Complaynt,' in 1549, attributes the afflictions which his countrymen experienced, at that time, to three main causes—the inroads of the English, pestilence, and domestic dissension. Freebooters kept both sides of the Borders in a state of turmoil; Highland clans menaced or fought each other; the Scottish barons kept their retainers armed to ward off quarrelsome neighbours, or to unite at the royal will against

¹ 'The Complaynt of Scotlande,' Pref. p. lxi, by J. H. A. Murray. London, 1872. E.E.T.S.

² 'Godlie Psalmes and Spirituall Sangis,' p. 159. Laing ed. 1868.

"the auld enemy." Circumstances like these, together with a series of national misfortunes, rendered civil government a difficult task. Several causes, both external and internal, were also operating so as to destroy the influence and utility of the Church. Its territorial power was on the wane. Feudal lords obtained benefices in the Church, which they held *in commendam*, and, by having the spiritual duties attaching to the offices performed vicariously for them, brought prejudicial influences to bear upon the Church. The "decline of the true faith," which some trace chiefly to the intervention of King Henry VIII. in Scottish affairs, originated, according to Winzet, in the fifteenth century through internal weakness, which was doubtless aggravated by this secular interference.¹

Like contemporary writers, Winzet traces this deformation to two evils—the low tone of the clergy, which ecclesiastical legislation vainly endeavoured to correct, and the failure of the Church to ordain suitable pastors. Synodal statutes remain to corroborate the detractory statements of worthy defenders of the old faith, like Kennedy and Winzet, who lamented the appointment of incapable clergy. Winzet writes,—“Give ony of gow wyl object that the preistis, bischopis, and the clergie in our dais hes bene blekkit with the saidis deformiteis, and [are] sa ignorant, or vitious, or baith, and alsva sclanderous, that they are unworthy the name of pastores, allace! we ar rycht sorie that this is trew for the maist part, and mair.”² Kennedy had, in 1558, stated the case against “the gret men of the realme” more emphatically: “And quhen thai have gottin the benefice, gyf thay haue ane brother, or ane sone, ze

¹ Winzet, ‘Certain Tractates,’ vol. i. p. 6.

² Ibid., pp. 43, 44. ‘Laacher Stimmen,’ xix. i. p. 100.

suppose he can nolder sing nor say, norisheit in vice al his dayis fra hand he sal be montit on ane mule, with ane syde gown and ane round bonnett, and than it is questioun whether he or his mule knawis best to do his office.”¹

The ruthless ravages of the armies of Henry VIII., which reduced Scotland “almost to a desert,” destroying on the march towns, monasteries, and churches, contributed much to the development of the Reformation.²

The reformed doctrines, professed by a few adherents in the fifteenth century, were in Winzet’s time alarmingly popular. Scotland seemed so predisposed to heresy and reform, that even the national miseries and “the auld enemy” were made to contribute to this liking. During the English invasion in 1547, the governor of Broughty Craig, Sir Andrew Duddely, wrote to Somerset that one result of the campaign was, “much desire in Angus and Fyfe to have a good preacher, and Bibles and Testaments and other good English bookes of Tyndale and Frith’s translation.”³

While civil and ecclesiastical power was thus shattered, the potent ideas of Wyclif developed into the stern principles of the Reformation. At last the Church came to feel their influence through the medium of the civil power. Indeed, from the first quarter of the fifteenth century, when King James I. commissioned ecclesiastical representatives to attend the reforming Council of Basle, and sent the

¹ ‘Ane Compendius Tractive,’ by Quintine Kennedy. Chapter xiv. Misc. Wodrow Soc., vol. i. p. 152. Edin. 1844.

² Haynes, ‘State Papers,’ 43 and 52, July-November, 1544; Tytler, ‘Hist.,’ vol. v. p. 310, footnote.

³ ‘Calendar of State Papers relating to Scottish Affairs, 1509-1589,’ vol. i. p. 69 (vol. ii. p. 26).

vigorous letter of exhortation to the abbots and priors of the Benedictine and Augustinian monasteries, charging them to reform and thus to save their houses, down to the Reformation, the Scottish Parliament had frequently, by statute, incited the clergy to a more vigilant exercise of their duties.¹ And Parliament not only gave "the remeid of the law" for the outrooting of heresy, the superseding of incapable pastors, the better regulation of spiritual affairs, and the maintenance of the estate and authority of the Church, but Parliament encroached so far upon ecclesiastical prerogative as to create strained relations between the civil and the spiritual powers.² One of the worst blows dealt by the civil magistrate against the authority of the Church was the legal sanction granted to the people to use the Scriptures in the vulgar tongue, in 1543, two years after the publication of an Act for reforming "Kirkis and Kirkmen."³

Now the clergy discerned disaster speedily approaching, and made strenuous efforts in Conventions and Provincial Councils to avert the ruin impending. The Council of Trent, then sitting, fostered a defensive spirit, which the Church wisely attempted to illustrate in self-reformation. The General Convention and Provincial Council which assembled in Edinburgh in 1549 honestly confessed that the greatest danger to the Church arose from internal evils—immorality, ignorance, and venality.⁴ This serious

¹ 'Acts Parl. Scot.' (1424-1567), vol. ii. pp. 25, 26—edit. 1814; 'Conc. Scot.', vol. ii. pp. 247, 248, 284.

² Ibid., vol. ii. pp. 14, 16, 63; 'Acta Dom. Conc. et Sess.', vol. xv. fol. 102. MS. Register House, Edinburgh; 'State Papers of Henry VIII.', vol. iv. pt. iv. p. 667; 'Conc. Scot.', Preface, cxxxvi.

³ Ibid., vol. ii. pp. 415, 425; *ibid.*, p. 370.

⁴ 'Conc. Scot.', vol. ii. pp. 81, 82, 283, 290, 292.

judgment took the practical shape of the vigorous canons which the Council directed against prevalent abuses, and shortly afterwards, in 1552, of a manual of popular instruction, known as Archbishop Hamilton's Catechism.¹

These well-intended efforts came too late. A few writers, roused from lethargy, tried to waken a genius to save the Church. Their efforts were futile.

The priesthood was ignorant of the defensive art. On the other hand, the laity revelled in the satirical sallies of courtly writers protected by powerful patrons. The polished shafts of Buchanan, the flouting gibes of Dunbar, the fell sarcasms of Lindsay, the pointed taunts of vulgar ballad-mongers, the pious threnodies of the 'Godlie Psalmes and Spirituall Sangis,'—when belched out everywhere and rendered effective by vehement orations of preachers like Knox—whose thundering sentences, said Maitland, "cannot easily be digested,"—became a torrent which the Church could not divert from its destructive course. A remarkable testimony upon this point is given in a letter which Nicolas de Gouda, who was Papal Nuncio to the Scottish Court in 1561, wrote, immediately after his return from Scotland in 1562, to James Laynez, General of the Society of Jesus. Giving his Superior an account of the ecclesiastical state of Scotland at this time, Nicolas writes: "There are some Catholic preachers of note, but they are few in number, and seldom venture to attack controverted points, being unequal to the task of handling them with effect."² One notable exception was the Abbot of Cross-

¹ 'Conc. Scot.,' vol. ii. pp. 135-139, 299.

² 'Laacher Stimmen,' Heft vi. No. xix. i. pp. 99-100. Cf. also 'Narratives of Scottish Catholics,' by W. Forbes-Leith, p. 75, Edin. 1885, whose translation is quoted; Winzet, 'Certain Tractates,' vol. i. p. 11.

raguel, Quintin Kennedy, who, despite the edicts of the General Assembly, remained, till his death in 1564, Superior of his ruined abbey. But to witness the dignitaries of the Church thus allowing their cause to go by default was a primary motive which impelled Winzet to write his "Tractatis."

The Reforming movement was growing influential. The presence of French troops in Scotland did not improve the temper of the nation, which was not averse to the Protestant counsels of England. In 1559 Knox returned from banishment to his native land. He preached. The English ambassador compared this preaching to "thundering." And the lightning was not far distant from a doomed Church. According to Winzet, "all man had this word reformation in mothe," so that very little impetus was needed to make the "woltering" of the realm to begin.¹ At "Pasche and certane soundays after," there was peace everywhere, says our author,—the lull that preceded the tempest; but "in ane monethis space" he perceived a "subdane change to be in the faythful," and "be Witson-day thai change thair standart in our plane contrare."² The reason is not far to seek. "The most dangerous man in all the realm," as Queen Mary esteemed Knox, had landed on the 2d of May.³ His power directed the storm, the pressure of which was felt almost everywhere. Winzet, feeling himself drawn into this vortex of popular agitation, declares it was "a grete occasioun quhareby the auctor wes first moueit to wryte."⁴ But just as the author of 'The Complaynt' had discovered the remoter origin of

¹ Winzet, 'Certain Tractates,' vol. i. p. 13.

² Ibid., p. 53.

³ 'Cal. State Papers (For.),' vol. iv. p. 179.

⁴ Winzet, 'Certain Tractates,' vol. i. p. 53.

a similar visitation, Winzet also frankly admits that "this controuersie and tumult . . . cumis but dout of the for-mare iniquitie and contempt of God in us and our forbearis."¹

The attacking and resisting forces soon collided, and in the conflict, short and sharp, the old faith succumbed to the new, and on the 24th August 1560 the Protestant Church was formally established. Ministers and teachers of the old faith, like Winzet, were soon ejected summarily from their offices. The reign of Romanism was over.

In the summer of 1559 the "rascal multitude," which carried destruction of the sacred edifices from Perth to Edinburgh, fell upon and spoiled the churches of Linlithgow. On the 28th of June Knox and the Lords of the Congregation passed through the burgh.² If, as Leslie and Conn assert, Winzet met Knox in a public conference in Linlithgow, it may have been on this occasion, there being no other reference to Knox's presence in that town at this period discoverable.

Ziegelbauer alludes to some such public disputation without mentioning the scene of it.³ Mr Gracie, in his 'Life of Ninian Winzet,' referring to this alleged disputation, concludes that "for this statement there is no good authority," Conn being probably indebted to Bishop Leslie, "who is not always minutely accurate."⁴ It is

¹ 'The Complaynt of Scotlande,' &c., p. 31; Winzet, 'Certain Tractates,' vol. i. pp. 11, 65.

² Herries, 'Historical Memoirs of the Reign of Mary, Queen of Scots,' &c., p. 41, Abbotsford Club, 1836; Cunningham, 'The Church History of Scotland,' vol. i. p. 259, 2d edit., Edin. 1882.

³ Ziegelbauer, 'Hist.,' pt. iii. p. 360—"Emergente in Scotia hæresi Calvinianâ, unus is fuit qui se Ioanni Knoxio et Thomæ Spotswodio Calvini discipulis et rebellionis Coryphæis strenuè opposuit eosque disputationibus quâ publicis quâ privatis adeò convicit ut victoriæ palmam Niniano boni omnes adscriberent."

⁴ Gracie, Preface to 'Certane Tractatis,' p. xiii. Mait. Club, 1835.

hardly to be credited that so able a scholar and so persistent a polemic as the Master of Linlithgow would permit the triumphant "Patriark of the Calvinian Court" to pass through the burgh without challenging him there and then. Although Knox nowhere mentions Winzet, and Winzet, in turn, does not allude to this episode, there is not sufficient ground for slighting the testimony of Leslie—the intimate friend and patron of Winzet in exile—who is emphatic in his statement that the two defenders of the faith met and disputed. Leslie's words are,—"*Siquidem primum cum Knoxio ac non multo post cum Spottiswoodæo, Superintendente Kinlouæo de sanctissimæ eucharistiæ veritate, Lythcoi, coram frequenti magistratu conseruit Ninianus Winzetus; ac cum Willoxio de controversis dogmatibus Glasgoo, Robertus Maxuelius, uterque ludi magister.*"¹

Father Dalrymple, who was a monk of St James's Monastery at or near the time Winzet was its Superior, thus translates this passage: "As first with Knox and schortlie efter with Spottiswoode the Superintendens, Kinlouie the minister, of the blist sacrament and trueth of it in Lythcoi, afor the hail court, thairfor the selfe same disputed Mr N. Winzet and with Willox for the same controuersaries in Glasgwe, he and Robert Maxual baith scuil maisteris."² Conn claimed a victory for Winzet, and Leslie narrates how the interference of these champions helped to sustain the courage and hopes of their co-religionists.³ It is highly improbable, if not impossible, that Leslie could make a palpable mistake, and one so easily corrected too, regarding

¹ Leslæus, 'De Origine, Moribus, et Rebus Gestis Scotorum,' lib. x. pp. 582, 583. Romæ, 1578. 4to.

² Dalrymple, MS. 'Hist.'

³ Geo. Conæus, 'De Duplici Statu Religionis apud Scotos,' p. 135. Romæ, 1628. 4to. Leslie, *supra*.

so striking an incident in the career of his associate and friend who contributed a prefatory encomium to the very history which publishes the reference to the disputation.

It was amid the convulsions of 1559 that there occurred "a grete occasioun quhareby the auctour wes first moueit to wryte," as he himself notes on the margin of the 'Buke of Questions.'¹ The phrase "coram frequenti magistratu" —"afor the haill court," might as aptly describe the assembly of the Lords of the Congregation—who had constituted themselves into the government, as they rested at Linlithgow on their march to Edinburgh, as any full bench of magistrates—the Protestant provost and bailies of the burgh—who, we may presume, in 1561 executed the decrees of the General Assembly against Winzet at the instance of the minister Kinloquhy, or the Superintendent Spotiswood.²

In January 1561 the Aberdeen defenders of the old faith met the reformers in a similar disputation in Edinburgh, in the presence of the Lords of the Congregation.³ Thus a public conference of Knox with Winzet in Linlithgow is just what we might have expected in the circumstances.

That, at the outset of the Reformation, "initio tumultuum," Winzet made a memorable assault upon the creed of the reformers, while he was resident in Linlithgow, is apparent from a passing allusion made in his 'Velitatio,' to a criticism by the erudite orientalist, Patrick Cocburn, upon

¹ Winzet, 'Certain Tractates,' vol. i. p. 53.

² 'The Acts and Proceedings of the General Assemblies of the Kirk of Scotland, 1560, 1618,'—[*The Booke of the Universall Kirk of Scotland.*] Part i. p.

3. Bann. Club, 1839-1845.

³ Knox, 'The Hist. of the Reformation in Scotland,' vol. i. p. 138, Laing ed., Edin. 1846; Cunningham, 'The Church Hist. of Scotland,' vol. i. p. 294, 2d ed., Edin. 1882.

Winzet's defence of the doctrine of prayer for the dead.¹ Details of this disputation are also awaiting.

But we are not left in doubt concerning the subsequent conference mentioned by Leslie, and its approximate date, —Winzet declaring that he “at the command of Dene Patrik Kinloquhy, precheour in Linlythgow, and of his Superintendent . . . for denying only to subscribe thair phantasie and factioun of faith wes expellit and schott out of that my kyndly toun.”² In July 1560 John Spotiswood was nominated, and on the 9th of March 1561, was admitted, Superintendent of Lothian, an office whose jurisdiction extended from Stirling to Dunbar.³ According to Spotiswood's son—the historian—“divers conferences” were “kept with him to make him acknowledge his errors, but he continued obstinate, and was therefore sentenced by the Church.”⁴ Immediately after the establishment of the Reformed Church, ministers, sheriffs, and other public servants who refused to conform to the new faith were ejected from their offices, by order of the General Assembly; but it was not till June 1563 that teachers were expelled under a similar edict.⁵ Winzet, being a popular man, may have held out till July 1561.

¹ Winzet, ‘Velitatio in Geo. Buchananum,’ p. 222 :—

“Hæc fusius nunc de rogando Deo pro defunctis quòd meminerim M. Patricium Cocburnum, hominem multæ lectionis, et qui multorum iudicio in eruditionis palæstra cæteris ministris in Scotia facillè palmam præripuerat, mihi initio tumultuum in oppido Lithquoo obiiicienti, inter alia has et similes sententias, non sine indignatione cùm vrgeretur respondisse, Chrysostomum nunquam eâ de re vel somniasse quidem.”

² Winzet, ‘Certain Tractates,’ vol. i. p. 49.

³ ‘A Diurnal of Remarkable Occurrents,’ &c., p. 64. Edin. 1833, 4to.; Knox, ‘Hist.,’ vol. ii. p. 144, note.

⁴ Spotiswood, ‘The History of the Church of Scotland,’ p. 183. Lond. 1655, fol.

⁵ ‘Booke of the Univ. Kirk,’ &c., Pt. i. pp. 5, 33.

Winzet, referring to "the secund occasioun to wryte mair largelie to Johne Knox," which, as he states, was on "the xx of Februar or thairby," narrates that he "wrait to thame (Kinloquhy and Spotiswood) familiarlie in a plesand manere, forzetand all former iniuris done to me, or to wtheris my faithfull brethir."¹ To the epistle "my new king Kinloquhy," as Winzet styles him, replied in a manner displeasing to his opponent, but promising an answer upon its merits. After Winzet "had avytit vij or viij monethis thairupon," without receiving this reply, he gathered the main points of the controversies of the time together, and consulted his brother clergy concerning them. "Thai desyrit thir questionis mair trimlie and strenthelie to be set furth, with ma large auctoriteis, and to be writtin agane: and thairefter to be deliverit to the principall precheouris of the new factioun."² Knox received the questions, as Winzet informs us, in the spring of 1562.³ Thus Winzet must have left Linlithgow in the previous summer.

IV.—ARRIVAL OF MARY—CONTROVERSIAL ACTIVITY— THE TRACTATES.

On the arrival of Queen Mary and her brilliant Court, on the 19th August 1561, hope revived among the Romanist party. "With beautie eneuch to mak a world to dote," the young monarch possessed another charm to her co-religionists in her unwavering lifelong ambition to resuscitate the faith of her fathers in Scotland,—a desire in which she was encouraged by the Supreme Pontiff.⁴ "The mad

¹ Winzet, 'Certain Tractates,' vol. i. p. 54.

² Ibid., pp. 54, 55.

³ Ibid., p. 61.

⁴ 'Conc. Scot.,' Pref. clxvi; 'Life of John Knox,' M'Crie, Note UU. p. 175. Edin. 1884.

world," whose advent Randolph prophesied, was verily here, and the Court with its masses, *fites*, sports, and Sunday revelries, became the centre of attraction.¹ The reformers grew anxious over the prospect.

All the people had not forsaken the time-honoured faith.² What spiritual convictions the barons had, required so much confirmation that they would not homologate the First Book of Discipline agreed to by the Protestant Church, until they heard Romanist and Reformer thrash out its dubious articles in a public theological *mêlée*.³ The sovereign grasped the situation boldly. A week after her arrival an Edict of Toleration was promulgated, forbidding mutual recriminations on religious subjects,—announcing that the state of religion would occupy royal attention, and authorising the celebration of Catholic rites for the Court.⁴ Mass was now said in Holyrood, and that desecrated fane, wherein Protestant soldiery stabled their horses and strewed the bones of kings, once more gleamed with a "dim religious light."⁵ This was a beacon to the rabbled clergy, who soon reappeared out of their extreme pouertie," in which, "almaiste losit without ony mercy of man," they were compelled to worship in "kirkzaird, chalmers, barnis, middingis, and killogeis."⁶ Winzet, among the rest, sought refuge in Edinburgh.

¹ 'Cal. Stat. Pap. (For.),' 1560-61, vol. iii. p. 583.

² 'Laacher Stimmen,' p. 100; M'Crie, 'Life of John Knox,' p. 173. Edin. 1884.

³ Knox, 'Hist.,' vol. i. p. 138, footnote; Cunningham, 'Church Hist.,' vol. i. p. 294.

⁴ 'Privy Council Reg. Scot.,' vol. i. pp. 266, 267.

⁵ Winzet, 'Certain Tractates,' vol. i. p. 113; Alexander Baillie, 'True Information of our Scottish-Calvinian Gospel and Gospellers,' pp. 24 *et seq.* Wurtzburg, 1628.

⁶ Winzet, 'Certain Tractates,' vol. i. p. 10; Knox, 'Hist.,' vol. ii. p. 265;

Still the popular antagonism to the priesthood, which was somewhat mollified by the pinch of a famine, was so apparent, that two bishops who came to greet their monarch, "scarce dare put their noses out of doors for fear of after claps."¹ The Mass was terribly offensive. The irritated preachers, who daily inveighed against the Papacy, and were answered by René Benoist, the chaplain who accompanied Mary from France, at length appealed to the civil magistrate for help.² Consequently the Protestant magistrates of the capital reissued, on the 2d October 1561, a proclamation against priests, whom they associated with dissolute persons, ordaining them to leave the city on pain of being severely punished.³ The sovereign, incensed at this conduct, with autocratic promptness "commanded to ward," and deposed the daring provost and bailies, whose offices she caused to be filled by more respectful lieges.⁴ The reformers were once more afraid of losing their hard-won conquest as they saw their opponents crowding back to the capital.⁵ The Catholic partisans became emboldened when the Queen's confessor, Benoist, entered into the lists with Knox and his associates. However, this interlude soon ended—Randolph wittily styled it a "pastime"—and the volatile Frenchman abandoned the

'Cal. Stat. Pap. (Scot.),' vol. i. p. 190; Pitcairn, 'Criminal Trials in Scotland,' vol. i. pp. 428, 429, Bann. Club, 1833.

¹ 'Cal. Stat. Pap. (For.),' 1561-62, p. 278, Lond. 1866; *ibid.*, p. 395.

² Conæus, 'Vita Mariæ Stuartæ,' p. 57, Rome 1624, 12mo; Jebb, 'De Vita . . . Mariæ,' &c., ii. p. 22, Lond. 1725, fol.; Keith, 'History of the Affairs of Church and State in Scotland,' vol. ii. p. 124, Spottiswoode Society, 1845.

³ 'Extracts from the Records of the Burgh of Edinburgh,' A.D. 1557-1571, pp. 65, 101, 102, 125, 126. Edin. 1875.

⁴ Knox, 'Hist.,' vol. ii. pp. 288, 290; Keith, 'Hist.,' vol. ii. p. 91.

⁵ 'Cal. Stat. Pap. (For.),' 1561-62, p. 378; M'Crie, 'Knox,' pp. 173-177; Keith, 'Hist.,' vol. ii. p. 115, and vol. iii. p. 211.

Queen, "leaving her alone among heretics, whom, notwithstanding, she continues to resist and counteract to the best of her power. There is no mistaking the imminent peril of her situation."¹

Necessity, meantime, made the Queen tolerant and agreeable to the proposals of her advisers in the government and in the Church, "in order to preserve the last traces of the Catholic faith and worship in the country."² Important enactments affecting the Established Church were passed.³ The capital was betimes gay with masques and marriages, betimes riotous with turbulent factions.⁴ Knox was daily "thundering" and writing his history; Quintin Kennedy, "the lypperie Abbot," was engaged on 'Ane Oratioun' answering Knox's 'Sermon agains the Mess,' which the Abbot published in February 1562; and Ninian Winzet, who had previously received some rude attention from the reforming party,—touched by the "frenasie" of the times, stepped into the arena, and was speedily recognised as an able polemical writer and apologist for the doctrines and institutions of the Romish Church.⁵

His professional training gave him a great facility in popularly handling the vexed questions of the day. They had occupied his attention in the grammar-school, where, having formulated his ideas into a series of theological exercises, as was the scholastic practice then, he set them to his pupils for translation into Latin: "Humane childer

¹ 'Narr. Scot. Cath.,' p. 74.

² Ibid., p. 67.

³ 'Reg. Priv. Counc. Scot.,' vol. i., pref. pp. xxxv-vii, and pp. 192, 208, 266-268.

⁴ 'Inventaires de la Royne Descosse Douairiere de France: Catalogues of the Jewels, &c., of Queen Mary of Scots,' 1556-1569 preface, p. lxxvii; Keith, 'Hist.,' vol. ii. pp. 119-125; 'Booke of Universall Kirk,' vol. i. p. 11, 12.

⁵ 'Cal. Stat. Pap. (For.),' 1562, p. 539; Letter of Randolph to Cecil, 28th February 1562.

of happy ingynis, mair apt to leir than I wes to teche, to quhom I usit to propone almaist dalie sum theme, argument or sentence, of the quhilk, I wald haif thaim intending to mak orisone or epistle in Latin tong, and thocht that this mater of sedition afore namit had bene ane verray convenient theme to that purpose.”¹

In this way his polemical tractates originated. ‘The Buke of Four Scoir Thre Questions,’ was apparently a collection made up of these exercises and the heads he had sent to Dean Kinloquhy: “For I had collectit thame schortlie wanting buiks, quhen I wes in travell, as thai come in my memorie of former reiding and of conferring with wtheris at that tyme be the way.”² They were revised, and with a prefatory apologetic epistle in Latin, were circulated in manuscript among friends. Their value was speedily recognised. The book “went currant in the Court and was much esteemed by them of his profession.”³

Meantime the banned Romanists, taking courage, emerged from their retreats. Their prospects brightened. To give encouragement, René Benoist, a popular preacher, distinguished Doctor of the Sorbonne, and voluminous writer, afterwards known as “The Pope of the Markets,” soon after his arrival with the Queen, addressed from Holyrood, on 19th November 1561, a letter of challenge to Knox and the ministers.⁴ This epistle, according to David Fergusson—who, in 1562, replied to it in ‘Ane answer to ane epistle written by Renat Benedict’—was translated by

¹ Winzet, ‘Certain Tractates,’ vol. i. p. 24.

² Ibid., pp. 55, 60.

³ Spotiswood, ‘Hist.,’ p. 183.

⁴ “Renatus Benedictus, Verbi Dei Professor, dissertissimo Joanni Knox atque aliis eruditissimis viris, apud antiquitatem nobilem Scotiæ, vocatis ministris. Christum semper sincere cognoscere profiteri,” &c.—‘Tracts by David Fergusson, Minister of Dunfermline,’ 1563-1572, p. 83. Bann. Club, 1860.

"ane certain Frier out of Latine into English."¹ The translator's name is not mentioned. However, in the preface to the reprint of Fergusson's Tracts, Dr Lee attributes this translation to Winzet. The style of this translation resembles that of Winzet. Benoist next issued, on the 10th December 1561, his '*Necessarius atque certus modus tollendæ Religionis discordiæ*,' which was afterwards printed in Paris and translated by Winzet.² Benoist supplemented this by another tract, entitled '*Le triomphe et excellente Victoire de Foy*,' &c., which is dated from the Scotch Court on the 2d of August 1562.³ In the Catalogue of Queen Mary's Library in 1578, two works, apparently the Scotch translations of Benoist's pamphlets, are enumerated: 'The maner to tak away the contraversie of religioun be Renatus Benedictus,' and the 'Triumphe of Faith,' but we have no evidence to identify them as the work of Winzet.⁴ Anonymous publications were also being circulated, of which Winzet disclaimed the authorship.

But, eager to engage the reformers, Ninian wrote a letter, — 'The first Tractat,' — to Queen Mary, craving royal permission to address the Protestant leaders, and exhorting

¹ Cf. 'Tracts by David Fergusson, Minister of Dunfermline,' 1563-1572, p. 5.

² 'Renatus Benedictus, concerning composing Discords in Religion, translated by Ninian Winzet, Paris, 1565;' Ames, 'Typographical Antiquities,' vol. iii. p. 164, edit. Herbert, Lond. 1790; Ziegelbauer, pt. iii. p. 361. Cf. *postea*, p. xlvii. '*Necessarius atque Certus Modus tollendæ Religionis Discordiæ* Authore Renato Benedicto, Andegauo, Doctore Theologo Parisiensi,' Parisiis, apud Nicolaum Chesneau, 1562, 8vo, foll. 19. 'Niceron Memoires,' tom. xli. pp. 1-49, Bibliothèque National, Paris, Press-mark D 25707.

³ 'La triomphe et excellente victoire de la Foy par le moyen de la veritable et toute puissante parole de Dieu.' "Paris, Nicolas Chesneau, 1562 et 1568 in 8vo feuil 40 sans le Preface datée de la cour de Marie Stuart, Reine d'Ecosse, le 2^e Août-1562." Niceron, 'Mem.,' t. xli. pp. 1-49.

⁴ 'Inventaires de la Roynie Descosse Douairiere de France: Catalogues of the Jewels, &c., of Mary Queen of Scots,' 1556-1569, preface, pp. lv, cxliv, cxlvii. Bann. Club, 1863.

her Majesty in regard to the reform of the doctrine and manners of her subjects. It is dated the 15th of February 1561-62. The favour was allowed. A week later, at least, he transmitted to Knox, as a first instalment, three questions relative to his lawful vocation as a minister, which appear in 'The Buke of Four Scoir Thre Questions' as the 33d, 34th, and 35th Questions. Knox referred to these questions in his pulpit utterances; but, while intending to reply to them in the form of a tractate, so as to defend the validity of Protestant ordination, he never gratified his opponent by a written rejoinder.¹ In the account of the disputation which Knox held with Quintin Kennedy at Maybole, which was printed at Edinburgh in 1563, under the title of 'The Ressoning,' &c., the former refers to the denial by Romanists of the vocation of ministers, and to Winzet's questions in these words: "But, my Lorde, perchance, requireth miracles to prove our laughfull vocation. For so doeth Winzet, procuter of the Papistes. To bothe I answer, that a truth by itself, without myracles, hath sufficient strength to prove the laughfull vocation of the teachers thereof: but miracles destitute of treuth have efficacie to deceave, but never to bring to God. But this, by the grace of God, shalbe more fully entreated in the answer to Winzetes Questiones thereupon."² Winzet, obtaining no reply, urged the Reformer in three missive letters, of date 3d,

¹ Nicol Burne, in his 'Disputation concerning the controversit headdis of religion, &c.' printed at Paris, in 1581, 8vo, refers to Knox's defence of his vocation in the pulpit, and says "sua that being demandit of [him be] the reuerend father Maister Niniane Vingzet nou Abbot of Ratinsburgh of his authoritie, he ansuerit that he vas extraordinarilie callit euin as vas S. Johne the Baptist, And this he ansuerit in publik befor the peple: Bot privatlie he scheu himself to be so called in ane vther maner, that is be gunnes and pistolis," &c. (fol. 128).

² 'The Ressoning,' &c., fol. 8, Edinburgh, 1563; reprint 1812, 4to.

10th, and 12th March 1562, to answer him in writing: "And secundlie quhen this fornamit Iohne wes not movit thairby, but erar puft upe with mair pryde intendit to preve his vocation planelie in the pulpit, we blew the samyn trompet againe in thre wrytingis, according to his preching on sindry dayis."¹ The result was nothing "but waist wynd agane." But the issue of the Three Questions was probably intended to draw attention to the complete "Buke," then circulating in manuscript in Edinburgh, and which, in its revised manuscript form, was despatched by its author to Knox, "quha wes haldin in tha partis principal Patriark of the Calviniane court."² No reply was forthcoming yet! However, Knox's compeers framed a reply to them in July, but "Knox efter aduisement wes eschameit to set furth an anssuer quhilk wes be certane of his grete scoleris, about a year and three monethis passit deuseit heirto," according to his opponent.³ The want of money prevented Winzet responding in print to Knox's pulpit references to the subject.

These first two tractates were sent to the press on the 21st of May. Meantime Edinburgh, which was frequently the scene of outbursts of an irritable mob, was disturbed by a tumult evidently directed against the Catholic citizens. This episode was the subject of Winzet's 'Thrid Tractat,' of 24th March, which was appended to the other two for publication under the title of 'Certane Tractatis for Reformatioun of Doctryne and Maneris,' &c. The address prefatory to the 'Thrid Tractat' is dated 24th May 1562.

There can be no doubt that the circulation of 'The Tractatis' and 'The Buke of Questions' created no or-

¹ Winzet, 'Certain Tractates,' vol. i. p. 37.

² Ibid., p. 56.

³ Ibid., p. 61.

dinary impression, on account both of their opportuneness and of their intrinsic merits. Their frank admissions gave them weight in the minds of those as yet of undecided opinions. They rallied the friends of the old faith, and irritated the Reformed preachers. Claude Nau thus testifies to their effect in the opinion of the Jesuit Fathers in 1594 : "Ninian Winzett produced a volume of questions touching upon every religious subject, which all but silenced the ringleaders of the heretics."¹ A separate account of these works will be given at the conclusion of this biography.

Winzet was now well known at Court. We find him hovering about Holyrood,—arguing upon the great questions occupying public attention. Winzet, in the 'Velitatio' (1582), interestingly narrates a reminiscence of a meeting he had with George Buchanan, which had occurred, he said, about twenty years before. On one occasion, when he was engaged in controversy regarding the Eucharist with John Robertson, treasurer of Ross, who had espoused the Protestant cause, and while they were within the very palace, George Buchanan chanced to pass through the precincts, upon which the judgment of the great scholar was at once appealed to on the point at issue. Winzet confesses that he had then been impressed with the mien and the modest reply of Buchanan.² This incident probably occurred in the early part of 1562, when, as Randolph records, "the Queen readeth daily after her

¹ 'The History of Mary Stuart,' by Claude Nau, p. 113, ed. by J. Stevenson, Edin. 1883. Cf. also 'Laacher Stimmen,' xix. 1, p. 106; Leslæus, 'De Origine,' &c., lib. x. pp. 583, 584; Conæus, 'De Duplici Statu,' lib. ii. p. 135; Camerarius, 'De Scotorum Fortitudine, Doctrina et Pietate,' &c., p. 277, Parisiis, 1631.

² 'Velitatio in Georgium Buchananum,' p. 156. Ingolstadt, 1582.

dinner, instructed by a learned man Mr George Bowhanan, somewhat of Lyvie." ¹

It may have been that Winzet also held an appointment in the Royal Chapel. Randolph, writing to Cecil on December 7, 1561, refers to "several chaplains that were at the Mass" at Holyrood.² Some years afterwards, when in imprisonment, Mary, in a letter, designated Winzet "meum confessarium."³ But the absence of his name from the list of her personal attendants in England, together with this circumstance, that at the time of writing the letter, in 1578, the Queen was forbidden the solace of priestly ministration, suggests the supposition that Winzet was associated with or succeeded Benoist in the domestic chaplaincy at Holyrood. Benoist left Holyrood in August 1562.⁴ Winzet fled shortly afterwards.

In the Strachan MS. description of St James's Monastery, there occurs a sentence—hitherto unnoticed by biographers—which, coming immediately after an allusion to the Abbot's opposition to "the Calvinian heresy" in Scotland, by exhortations and writings, leads to the inference that Ninian held an appointment of this kind contemporary with these disputations. It runs thus: "*Quem hinc etiam Maria Scotiæ Regina et Sanctissima procul dubio Dei martyr in confessarium suum legerat.*" ⁵

But Ziegelbauer somewhat indefinitely states that Winzet heard her confessions only "so long as she was enjoying

¹ 'Cal. Stat. Papers (For.),' 1562, pp. 513, 584; 'Cal. Stat. Pap. (Scot.),' vol. i. p. 180.

² 'Cal. Stat. Pap. (For.),' 1561-62, p. 428, note.

³ Cf. *postea*, p. lxii. 'Cal. Stat. Pap. (Scot.),' vol. ii. p. 926.

⁴ 'Laacher Stimmen,' xix. i. p. 98.

⁵ Strachan MS.: "*Hæc descriptio Monasterii S. Jacobi Scotorum Ratisbonæ,*" &c., p. 92. Advocates' Library, Edin. Cf. Appendix K.

that liberty.”¹ If he was not so happily engaged, restless and disappointed, he was once more roused to fulminate against the Calvinist preachers, in ‘The Last Blast of the Trompet of Godis Worde,’ &c. It was already in the printer’s hands, when information regarding this projected work reached the ears of the civil magistrate, who swooped down on the unfortunate author, while he was superintending its publication, on the 31st of July 1562. Bishop Leslie gives us a minute account of the scene, which is here introduced in the language of his Scottish translator, Father James Dalrymple: “This mater maid Mr Ninian verie inviet with the haeretickis and verie sair quhan tha hard that he was busie with the prenter in setting furth a buik, quhairby he thocht to compleine of Knox to the Nobilitie for falsing his promis: be this onelie way he thocht he mycht prouoik thame til answer. Thay consult to hinder his labour, to tak Mr Ninian, to punise the prenter. The Magistrates with the suddartis brak in vpon the prenter: the buikes that tha fand tha tuik. Johne Scot the prenter quhen of al his gudes spoyled him tha had, tha cloised him in prisone. Bot Mr Ninian, quhom with sa gude wyl tha wald have had, met the Magistrat in the zet; bot because tha knew him nocht tha mist him, and sa he chaiped: the haeretickis war wae — the Catholickis luiche.”² Bishop Keith and other writers, who had never seen the ‘The Last Blast of the Trompet,’ of which only a fragment of five leaves is preserved, were of opinion that the ‘Certane Tractatis’ was the work to which Leslie here refers. This

¹ Ziegelbauer, ‘Hist.,’ pt. iii. p. 360: “*Mariæ Stuartæ Reginæ ex Galliis reduci à confessionibus tamdiu fuit, quamdiu illa libertate fruebatur.*”

² Leslæus, ‘De Origine,’ &c., pp. 583, 584; Dalrymple MS., ‘The Historie of Scotland,’ Fort Augustus.

magisterial action may have been intended to suppress what remained of the edition of the 'Certane Tractatis' published in May, and this work at the same time. It was certainly Winzet's 'Last Blast' in his native land.

V.—WINZET IN EXILE.

He had now to consult his personal safety by stealthy flight. The Protestants were closely watching the ports for a mysterious messenger from the Pope — Nicolaus Goudanus, who had been flitting about the Court. Both made a hairbreadth escape. A ship bound for Flanders hovered about the coast for the Papal Nuncio, and Winzet with Goudanus gained it on the 3d of September. Ten days afterwards they reached Antwerp, and on the same day proceeded to Louvain.¹

The Jesuit Goudanus, in a letter describing his Scottish mission, which he despatched to the General of the Society, James Laynez, recommends Winzet to him as one understanding the position of Scotch affairs, at the same time suggesting that he should be called to Rome, and should obtain some scholastic appointment. The Jesuit's opinion of him is interesting: "He is of slender means, and unable to support himself. Otherwise he is a man learned and pious, who also, by his published works, contended with the arch-heretic in Scotland, who at present there is much incensed."² This fervour assumed a practical form in the prosecution of the more prominent and active of the Catholics, for celebrating the Mass and attempting to restore Popery. On the 19th May 1563, we find "John,

¹ 'Laacher Stimmen' (P. Goudanus am Hofe Maria Stuarts), xix. 1, p. 103.

² Ibid., p. 106.

Archiebishop of Sanctandrois," and forty-seven others, including "*Schir William Winzett*," indicted in the High Court of Justiciary for "the controuentione of our Souerane ladeis Act and Proclamatioune, charging all hir leigis, that euery ane of thaim suld contene thaim selffis in quietnes, keip peax and ciuile societie amang thame selffis, and that nane of thame take vpone hand priuatlie nor opinlie to mak ony alteratioun or innouation of the Stait of Religione, or attempt ony thing agains the forme quhilk hir Grace fand publictlie and vniversallie standing at hir arrywell vithin this realme." The particular offences are condescended upon, found proven, and a verdict given for the incarceration of the Archbishop in Edinburgh, and of other offenders elsewhere; while the rest were "dischargit of our souerane ladeis grace, in respect thai fand souirtie thai suld not in ony tyme cuming controuene the said Act." In the same minute it is stated: "The said *Mr Wileam Wynzett*, in Will for the forsaid cryme (ministring of the Sacrament of the Lordis Supper), done be him in the hous of David Lyndsay in Glasgw, the tyme aboue written." While the indictment specifies the date of some of the offences as "the moneth of Apryll last bypast," and of others, "after our soueranis arryvell foirsaid," the precise date of Winzett's breach of the law is not given by Pitcairn. And it is still more tantalising to discover that, since Pitcairn made these extracts, the 'Aucht Buik of Adjournal,' extending from May 17, 1563, to May 17, 1564, like the preceding volume, has gone amissing.

It will be remembered that the publication of the 'Last Blast' by Winzet was an offence against this Act, for which the magistrates unsuccessfully endeavoured to apprehend him in Edinburgh. But the 'Book of Ad-

journal' here indicates that William Winzett was in custody (in Will) in St Andrews, although it does not specify the precise period of that incarceration, which may have been anterior to Ninian's escape with Nicolas Goudanus in the summer previous to this trial, at which he did not compear. Otherwise, we must fall back on the supposition that this "Sir William Winzett" was not identical with "Sir Niniane Winzet," who, in a few years afterwards, was attracting the attention of the Privy Council. But the total disappearance of William Winzett's name from history at the very time when Ninian's notoriety and reputation are increasing, creates the impression that Winzet was known by both his baptismal and his assumed name at this time.¹

Mackenzie makes a mistake in the statement that the exile "stayed for some time at the University of Louvain."² His name is not enrolled among the students of this university.³ Louvain had become the rendezvous of exiled British Catholics, who resided in two houses called "Oxford" and "Canterbury" there, from which they issued treatises in defence of the old and in confutation of the new faith, which were smuggled into Britain.⁴

Winzet employed his leisure in revising and superintending the publication of 'The Buke of Four Scoir Thre Questions,' which was still circulating in copies "corruptit be unleirnit writtaris," because the author was unable to print it through the want of his "small freind Dame Cun-

¹ Pitcairn, 'Crim. Trials in Scot.,' vol. i. pt. i. pp. 427-430. Edin. 1833.

² Mackenzie, 'Lives,' &c., vol. iii. p. 149.

³ Private letter from M. le Bibliothécaire, Louvain University, 6th Nov. 1887.

⁴ 'Records of the English Catholics: Douay Diaries,' pref. p. xix; quoting Worthington's *Catalogus Martyrium*, p. 4; Maziere Brady's 'Episcopal Succession,' vol. iii. p. 56.

zey." The prefatory address "To the Christiane Reidar," is dated at Louvain on the 7th of October 1563; and the volume concludes with a postscript addressed to "Iohne Knox, writtin 27th October 1563," from Antwerp, at which place the "buke" was being published. In this note the author reminds the Reformer of his promise to answer this tractate, apologises for his "auld plane Scottis," he "being nocht acqyntit with zour Southeroun"—and ends in a lament over his penniless condition—"Och for mair paper or mair pennyis!"

The activity of his fellow-exiles, and the memory of his persecution, tended to increase his polemical enthusiasm, which found a suitable sphere to expend itself in translating, "conforme to our auld brade Scottis," standard works of antiquity bearing upon the controversies of his time. Unfortunately, the only one of these preserved is a translation of the famous 'Commonitorium' of Vincent of Lerins.¹

The work is prefaced by a dedication to Mary Queen of Scots, dated at Antwerp on the 2d of December 1563.

Popular translations of other "Tractatis writtin be anciant Fatheris mony geris ago" were also made, but these still remain unrecognised.² Nor do they appear to have graced the shelves of the great monastic library at Ratisbon among his other treatises.³ Evidently they were printed. In the marginal notes to the first of the 'Four Scoir Thre Questions,' the reader is referred to Vincentius, "newlie putt in Scottis." Similarly to the second Question he adds, "Reid for this Quaestioun the sext buik of Optatus, putt

¹ 'Vincentius Lirinensis,' &c. Antverpiæ, 1563.

² Ibid., p. a. ii.

³ 'Bibliotheca Principalis Ecclesiæ et Monasterii Ord. S. Benedicti (ad S. Emmerianum Episc. et Martyr, Ratisbonæ, &c.),' Par. i. p. 171. Ratisbon, 1748. (Glasgow University, Hamilton Collection.)

in Scottis, with utheris tractatis for this purpose." The third Question is annotated thus: "Quha pleiss to reid Tertulliane de Præscriptionibus adversus Hæreticos, newlie putt in Scottis (quha wrait about 1400 zeris passit), sall knaw quha is now a Catholik, and quha is an haretik."¹ We may presume these translations were by Winzet. We do not know whether Ninian went to Rome in the company of some Scottish students who proceeded there at this time or not.

VI.—WINZET AT THE UNIVERSITY OF PARIS.

He next betook himself to Paris University to renew his studies, in which he was materially assisted by Archbishop Beaton.² While in Paris, in 1565, he issued from the press a translation of Benoist's treatise, 'Certus Modus,' before mentioned. It appears to have been entitled 'Concerning Composing Discords in Religion.'³ No copy of this tract has been as yet discovered.

The name of Winzet first appears in connection with the Sorbonne in 1566. There are preserved in the Archives Nationales, Paris, two folio volumes of Minutes of the business of the "German Nation" in the University, which relate to the appointments of various proctors, the discharge of accounts, and other matters.⁴

¹ Winzet, 'Certain Tractates,' vol. i. pp. 70, 71.

² Mackenzie, 'Lives,' &c., vol. iii. p. 462.

³ Ames, 'Typo. Antiq.' by Herbert, vol. iii. p. 1614; Mackenzie, 'Lives,' &c., vol. iii. p. 156; Ziegelbauer, 'Hist. Rei.,' pt. iii. p. 361; 'Renati Benedicti Tractatus de componendis disidiis circa Religionem exortis Anglico idiomate donatus cum insigni præfatione ad Episcopos et clerum Scotiæ,' Parisiis, 1565.

⁴ A facsimile of a folio of the Minute-book, slightly reduced from a photograph taken under the superintendence of the Editor, is given at page xcviij.—Archives Nationales, Paris, Registers H. 2589, H. 2590.

In a minute, of date 1566, the name "M. Ninianus Vinzet" appears fourteenth in a list of twenty "*nomina magistrorum nationis Germanorum*," in whom were vested the government of their Nation, the election of rector, &c.¹

At this time the Faculty of Arts in the University was divided into four "Nations": (1) France, (2) Normandy, (3) Picardy, (4) Germany. The "*Natio Anglicana seu Germanica*" embraced all students and Masters of Arts from England, Scotland, Ireland, Germany, Switzerland, &c.

The "Congregation" of the "Nation" included all the Regent Masters of the Faculty, in whom was vested the government of the affairs of the Nation, which were regulated by a proctor, quæstor, dean, and ushers,—(Bidelli major et minor.) Among the Masters contemporary with Winzet were Adam Blackwood, subsequently the critic of Buchanan, and champion of Queen Mary; James Laing, biographer of Luther, Calvin, and Beza; John Stuart, Catholic controversialist; John Dempster; Thomas Winterhope, and other Scotsmen. No indications, however, as to the nature of Winzet's studies are afforded by the minutes.

Winzet being already a Master of Arts, may have been prosecuting his studies in the higher faculties, and at the same time acting in the capacity of a professor or college tutor. In the year 1567 his name appears in a similar list of Masters.² In September of that year he was elected Proctor of his Nation. He himself records the appointment upon the title-page of the Procuration Minute-book (Register H. 2589) in these words: "*Ninianus Winzetus, Scotus, Glasguensis diœcesis Constantissimæ Germanorum*

¹ Archives Nationales, Paris, fol. 20.

² Ibid., fol. 28.

nationis negotia procurabat: elatus quidem 22 Septembris 1567 septimo nimirum die antequam *θεόμαχοι* Calvinici contra Christum Christianissimumque regem Carolum et regnum, apud Meldonani secundó superbissime arma tulerunt." It is interesting to note that written immediately above these lines is the signature, "Thomas Dempsterus, Scotus." A month after this appointment Adam Blackwood was elected Rector of the University.

The Proctors were the chiefs of the Nations of the Faculty of Arts, and originally had the privilege of electing the Rector. With the Rector and Deans of the higher Faculties they formed a University tribunal. The Proctors were the secretaries and chairmen of the congregations of the Faculty of Arts, and managed the fiscal affairs of the nations. Besides obtaining a coveted honour, the Proctors were frequently rewarded by having their names placed upon the "rotulus supplicationum" which was transmitted to the Pope, asking for "provisions" to livings in the gift of ecclesiastical patrons.¹

The appointment was similar to that held by "Willelmus" Winzet in Glasgow University. The details of Winzet's "procurations," extracted from the Minute-book, are given in Appendix C. Winzet's name again appears in the sederunt of a council held in the autumn of 1568, and of another in 1569.²

Dempster informs us that he was at this time appointed a professor of philosophy, and was teaching in Paris with great applause in 1569.³ The only corroborative testimony the minute-books afford is the designation of Winzet as one

¹ Crevier, 'Hist. de l'Université de Paris,' vol. v. p. 70; vi. p. 73: Paris, 1761. Bulaeus, 'Hist. Univ. Paris,' vol. i. pp. 251, 252: Paris, 1665.

² Register H. 2590, foll. 33, 37.

³ Dempster, 'Hist. Eccl.,' Bk. xix. p. 569.

of the "Magistrorum Præceptorum in Artibus," present at a "Congregation" in 1572.¹ But his name disappears from the Minute-book in 1570, apparently during that short interval which he spent in England in the service of Queen Mary and in company with Bishop Leslie.

VII.—WINZET IN THE SERVICE OF MARY.

Now the ill-starred Mary had languished in captivity in England from 1568, and she had appointed Bishop Leslie as her ambassador to the Court of Elizabeth. Ninian, summoned by Queen Mary from the Sorbonne, was also taken into the royal service, but in what capacity it does not appear, although it is to be surmised, it was as her confessor. He does not appear to have performed the duties of this office. The Queen sent Winzet from Sheffield to London to join her ambassador in May 1571. We are fortunate in possessing a part of the Bishop's Diary, which throws light upon this interesting period of their careers. The Bishop thus notifies his arrival: "7^o *Maii*.— And thair arryvit from the Queene Mr Nynear Vynnart, the perfwormer, Gileis Reid appointet till remane with me," &c.² No long interval expired till Leslie was suspected of plotting in favour of his imprisoned mistress, and was in consequence placed under the surveillance of Bishop Cox of Ely, to whose country residence at "Fenny Stanton," Huntingdon, the Bishop was conveyed on the 14th August 1571.

Winzet, thus deprived of the Bishop's company in Lon-

¹ Register H. 2590, fol. 51.

² 'The Diary of John Leslie, Bishop of Ross in 1571.' Bann. Club Miscellany, vol. iii. p. 120. Edin. 1855.

don, only remained a short time there. The following extracts from the Diary reveal the Queen's solicitude for Winzet at this time :—

"*Sonday xix^o Augti.* (1571).—In my pacquet there was ane letter to myself, with ane memoire for ordour taking with the Queenis servandis—viz., that Mr N. Vingzet suld remayne with myself, Mackeson to pass into Scotland."¹ Rural banishment at Fenny Stantoun must have been uncomfortable and monotonous, but the Bishop relieved himself of any *ennui* he had by joining the "Lord of Ely" at the hunt in Somersham Chase, for which pastime the learned Winzet soon supplied him with sporting weapons.

"*xxvi^o Augti.* 1571.—The Caryar of Camerage (Cambridge) brocht ane tronk and bowes and quaveris, with uther furniture, fra Lunden to Stentoun, quhilk Cutbert Reid and Mr Ninian had send before them."² On the 29th of the same month, "Mr Ninian and Cutbert Reid com to Stentoun and brocht a pasport for William Pantoun to pass into Scotland."³ The chase did not seem to harmonise with "Mr Ninian's" predilections, for soon after his arrival the Bishop girds himself, with Ninian's aid, to the systematic study of Hebrew grammar, the Scriptures, the Commentary of the Jesuit Maldonatus, and the newly published treatise of Roger Ascham—'The Scolemaster.' So he notes :—

"*xxxv^o Augti. Eodem die.*—Incepi perlegere grammaticam Hebraicam autore Clenardo, assistente et co-operante Magistro Niniano Winzet, illius lingue satis perito. Incepimus quoque legere Biblia singulis diebus duo capita in prandio et totidem in cena."⁴

¹ 'The Diary of John Leslie, Bishop of Ross in 1571,' p. 142.

² Ibid., p. 145.

³ Ibid., p. 145.

⁴ Ibid., p. 147.

In this enforced confinement Winzet was restless, but found a congenial task in teaching two of his companions in the Episcopal household.

"Idem quoque Mr Ninianus incepit docere grammaticam Grecam Magistro Thome Lesly and (*sic*) repetere grammaticam Cuthberto Read."¹ The library of Bishop Cox's rural residence had not books suitable to the Bishop, or more probably Winzet's own desire of learning, and we find the latter proceeding to Cambridge for books and other necessities.

"*Die xi^o Sept.* 1571.—Magister Ninianus profectus est versus gymnasium Cameracense (*sic*), ubi visitavit singula collegia, et forum, sturbisfaire appellatum, et emit mihi non-nullos libros, cum aliis necessariis pro seipso et aliis famulis.

"*xii^o Sept.*—Rediit Magr. Ninianus."²

At the same time the captive ambassador was no less busy communicating with the captive Queen in Sheffield and her devoted supporters in Scotland. The "memoire" above referred to is preserved in the State Paper Office, and from it we learn that Winzet was one of the Queen's servants, "debarred from her Mazesties awin presence." Nevertheless, in none of the lists of the Queen's servants at this time supplied to the Privy Council, does the name of Ninian appear.³ This is easily accounted for; for Mary wrote to Fénelon from Sheffield on the 22d of November 1571, complaining that she had "asked for a priest to administer the holy sacrament to her, in lieu of which they have given her a defamatory book by an atheist Buchanan."⁴

¹ 'The Diary of John Leslie, Bishop of Ross in 1571,' p. 147.

² *Ibid.*, p. 150.

³ "The number of the Scottes Quenes People," &c. (State Paper Office, vol. vii. No. 38); 'Cal. Stat. Pap. (Scot.),' vol. ii. p. 904 (vol. vii. No. 38) &c.

⁴ 'Cal. Stat. Pap. (Scot.),' vol. ii. p. 907.

In this "memoir" Winzet is specially singled out to remain with the ambassador:—

"As to the ordor taking of the Quenis Majesties servandes that hes remaned besyde the Bisshop of Ross, her hienes' Ambassador, her Majeste is sorry that sic extremitie is vsed toward thame unto whom na offence is impvte, And knowes not weell wher to retene thame selfis safliie, sen they are debarred from her Majesties awin presence, her hienes thinks that sic maner of hospitalitie micht be granted to thame as to be permitted remaine at Londoun apoun her Majesties expensses, wher they sall offend no man, nor contravane no Law of this realme so far as aperteains strangers to observe.

"To the effect that in caise any of her Majesties servandes that are here wold depart for thair awin particular busynes or fall seik, as God forbid, sum of the others micht retorne hidder and supplie thair place, having so few officers abowt her Majeste to attend on her service quilk her Majestie will not hazard in any other handes nor in sic as her hienes hes experience of thair fidelitie. Quherefor the Queins Majeste desyres the said Bisshop, her Ambassador, to make yit Instance to have this ressonable sute accordit. But in caise no more courtesie can be obtained thairin nor in other thinges, that her Majestie's said Ambassador retene Niniane Winzet with himselfe. . . . And to supplie the same and his awin furnitor her Majeste hes writtin to the Ambassador of france to Employ his moyen to accomode her Majestie's Ambassador of sic a some of money as he neides. . . ." Dated "At Shefeild Castell, the xvijth daye of August 1571, Marie R."¹

Archbishop James Beaton, who had been the patron of Winzet in his studies, was now his paymaster, as we gather from a letter in which he thanks Winzet for keeping him informed of English affairs, and also refers to Winzet's "gaiges"

¹ 'A Memoir of the Quenis Mazesties,' &c. (State Paper Office, vol. vii. No. 19); 'Cal. Stat. Pap. (Scot.),' vol. ii. p. 903. This memoir and following letter are copied *literatim* from the original MSS.

and "pension," evidently derived out of some "almus deid that is dedicat be heir Majestie . . . for the help of sum poor schollaires," in Paris. The letter is as follows:—

"Confrater Charissime Salutem for ansor of the freindlie wrettinges ye have send me bayth be the . . . way of Monsieur de la Mothe, as also Mr Drysdail, quha hes also delyverit me your tokin the Acts of Parliament quhairof as of your said wrettinges I thank you verye hairtlye and desyre eirnestly tha ze continew. As to your gaiges and pension, Monsieur Raulet hes not as yit send ony mandement to the effect ye may be payt of thame as to your said gaiges ye wylbe satisfait shortly quhair ye are be some moyen, as ye sol be adverteist be next that sol passe hencefra quha sol be, as I traist himself that sol haue charge to pay the sammin, and as to your pension your absence wyl be stop wyth owt particulairlye ye obtaine ane mandement to that effect, and to my opinion gife that way and expedient be ains oppinit er it be ane yer thair efter thair sol not be thre heir in parys sustenit wyth that almows deid that is dedicat be hir Majeste for the help of sum poor scollaires, and thairfor I wysche for my part that rathair hir Majeste augment your gaiges, no the less as hir Majeste commandes sua sal I be content, as to the nouelles of thir partes, Monsieur Craffurd beirair heir of wyl satisfie that part quham I have pray expreslye to do the same. An swa I commit yow to the protection of the eternall Lord God for ever. At Pärys the first of September 1571.—Youris at al houar,

"J. GLASGO."

On the back of the letter is written, "A Monsieur Ninien Winzet."¹

Suspicion continued to dog Bishop Leslie, and on the pretext of complicity in some plot in favour of the Scottish Queen, he was committed to the Tower in October

¹ "Letter of Bishop Beaton to N. Winzet," State Paper Office, No. 31, vol. vii.; 'Cal. Stat. Pap. (Scot.),' vol. ii. p. 903.

1571. There he remained till January 1574, when he was allowed to cross into France.¹ Winzet was not implicated with the ambassador, nor made a partner of his imprisonment, so that returning to Paris he resumed his interrupted academic course in Lutetia in September 1571.

From the Minute-book it is seen that Winzet is enumerated in a list of the Masters of the German Nation on the 21st of September 1571 (Vigil St Mathei).² In the following year Winzet is enrolled among the Preceptors in Arts:—

“Anno Domini 1572, 12 Cal Octobris pridie divi Mathei omnium suffragiis quæsturam accepit Franciscus Transomerus Helvetius Diœcesis Lausannensis.

“Nomina Magistrorum Nationis Germaniæ Anno Dom. 1572. Preceptores in artibus. Ioannes Stuard, Decanus nationis; Ioannes Temister; Gulielmus Daudson; Iacobus Langæus; Thomas Winterhop; Blasius Ianotus; Ioannes Stedfield; Robertus Stralocht; Ninianus Winzet; Nicolas Paris; Franciscus Transomerus, Quæstor; Bidelli—Ioannes Grodard, major; Robertus Esen, minor.”³

The minutes unfortunately do not throw any light upon the position in the University which Winzet held at this time. We find, however, that he was appointed for the second time Proctor for the German Nation, and again inscribes his appointment upon the title-page of the Minute-book (Register H. 2589) in these terms:—

“Ninianus Winzetus, Scotus, jam secundo constantissimæ Nationis Germanorum procuravit negotia anno nostræ salutis 1572, mensis Novembris et Decembris.”

In June 1573 Winzet was appointed Proctor for the

¹ Anderson, ‘Historical Collections,’ vol. iii. pp. xi., 197.

² Reg. H. 2590, fol. 45.

³ Reg. H. 2590, fol. 51.

German Nation for the third time, as the minutes given in Appendix C show.

The Proctorship seems to have expired in 1573; and although Winzet's name reappears after this time in a minute which is not dated, he may have been present at a "congregation" before he proceeded to Douay in 1574.¹

Our author, being a notable man, was still a prominent cause of concern to the Scottish Government, as an Act of Privy Council testifies. For, hopeful yet of resuscitating the ancient faith, the exiles in England and on the Continent, encouraged by the Pope, kept up a secret correspondence with their friends in Scotland, so that their influence at home assumed a sufficiently serious aspect to cause the Privy Council to issue from Holyrood, on the 12th of February 1573, a proclamation against "diverse of the borne subiectis of this realme of quhome some ar declarit traitouris and utheris seditious, rebellious, and unquiet spreittis, that being fled remanis beyond sey and in uther foreyn princesse dominions, still practizand and sterand up as far as in thame lyis traterous and seditious rebellioun as weill be thair actions as be thair letters and buikis against the Kingis Majestie, their souerane lord, the present gouernment, common weill and quietnes of thair natiue cuntre." Among these "unquiett spreittis" are enumerated, Archbishop Beaton, Bishop Leslie, William "sumtyme Bischop of Dunblane," Earl Bothwell, James Hamiltoun of Bothvile-hauch, "Maister Edmond Hay, Provost of the Jesuitis," Adam Blackwood, "Sir Niniane Winzet, Frier," and others. This edict forbade, "under pain of deid and confiscatioun" of goods, the delivery of any letters or book from these

¹ Registers H. 2590, fol. 56, 60.

outlawed persons, until these had been presented to and sanctioned by the King's Regent, or Council.¹

VIII.—LICENTIATE OF DOUAY.

After leaving Paris in 1574, Winzet, insatiable in the pursuit of learning, betook himself to the academic halls at Douay, where a university had been founded in 1560, attracted there also by the new English College which William, afterwards the famous Cardinal, Allen, had founded in 1568 for the purpose of providing that accurate scholarship necessary for controversial warfare wherein Winzet excelled. His place of residence in Douay is not known.²

A notarial document, preserved in the archives of the See of Westminster, shows that "Mr Ninian," now in his fifty-seventh year, was pursuing the regular curriculum of theology at Douay in 1574, and had become a licentiate in 1575. It runs thus:—

"M. Ninianus Winzet, Scotus, 17 mensis Augusti 1574, fecit actum primum baccal.

"*Die 30 Octobris 1574* M. Thomas Fordus, Anglus, et M. Ninianus Winzetus, Scotus, celebraverunt actum secundum baccal. præsidi. D. Alano.

"M. Ninianus Winzetus, Scotus, fuit creatus licentiatu præsidi. D. Alano. 12 Julii 1575."³

¹ MS. Harl. 4627: 'Register of the Privy Council,' vol. ii. pp. 334, 335; 'Barberini MSS.,' xxi. 10, Rome, quoted in F. Leith's 'Narr. Scotch Catholics,' pp. 373, 374.

² A search in the MSS. preserved at Terregles, Everingham, and Kirkconnel, kindly obtained through the Rev. Dean Turner, Dumfries, for this work, revealed no trace of Winzet in connection with Queen Mary or with Douay. A Register of the Scotch College, Douay, exists at Kirkconnell.

³ Knox, 'Records of the English Catholics,' preface, p. xxviii, pp. 273, 274.

The original parchment, "Testimonium de Licentiatu Theologiae," is now preserved in Blairs College, Aberdeen.¹

Winzet returned to Paris in time for the September meeting of the "Masters of the German Nation," "Anno Domini 1575, pridie divi Mathei."² His stay was not protracted.

IX.—APPOINTED ABBOT OF ST JAMES'S, RATISBON.

Winzet next appears at Rome, probably having accompanied Bishop Leslie there that very autumn.

Hapless Mary still remaining in confinement but hopeful of release, wrote to Pope Gregory XIII. in October 1575, saying that she sent Bishop Leslie to him to declare her fealty, and to ask the Pontiff to support her as a devout daughter.³ Leslie was accompanied to Rome by Dr Allen, so that in them Ninian had friends at Court.⁴ During the existence of this embassy Winzet was himself graciously called to Rome by the Pope, and was residing there in 1577 when the news of the death of Thomas Anderson, Abbot of Ratisbon, was announced.⁵ According to the Strachan MS., the abbot died in 1576—probably the spring of 1576-77.⁶ "The Pontiff, excellent judge of his merits," as Zeigelbauer gracefully expresses it, "having seized this opportune occasion for showing kindness to Ninian," appointed him to the vacant abbacy.⁷ May we not surmise

¹ Cf. Appendix E.

² Arch. Nat., Reg. H. 2590, fol. 65.

³ 'Cal. Stat. Pap. (Scot.),' vol. ii. p. 923.

⁴ Leslie's 'Hist.,' translated by Dalrymple, pt. i. p. 62. Scot. Text Society edition.

⁵ Ziegelbauer, 'Hist.,' pt. iii. p. 360; Brockie MSS., p. 54.

⁶ Strachan MS., p. 92. Adv. Lib.

⁷ Ziegelbauer, 'Hist.,' pt. iii. p. 360.

that the influence of the ambassador was used in favour of his fellow-countryman ?¹

Robert Turner, Professor of Eloquence in the University of Ingolstadt, who was a friend and correspondent of Leslie and of Winzet, in a letter to Erasmus Vendius, Councillor of the Duke of Bavaria, which was written from Rome in 1580, refers to Bishop Leslie as the patron of Ninian and other Scotsmen. He does not, however, specify any particular act of patronage ; but we may not err much in conjecturing that the appointment to Ratisbon would be talked of in Rome as the result of Leslie's kindly offices.²

Doubtless the fame of Winzet, as a scholar and polemical champion for the faith, preceded him to the Vatican ; and none could have merited this promotion and honour more than he.

Gregory XIII. issued a Bull dated at Rome on the 13th of June 1577, instituting Winzet Abbot of the Benedictine Monastery of St James at Ratisbon.³ But Winzet was a secular priest. Consequently it was necessary for the Pope to dispense in this case with the regular novitiate of one year requisite in the Benedictine Order, and to command Winzet to assume the habit, to make his religious profession, and at one and the same time to be instituted Abbot of the Monastery of St James and its affiliated houses. This was accordingly done. Three bishops were appointed to consecrate Ninian ; but it ultimately fell to the lot of a fellow-exile, Thomas Goldwell, Bishop of St Asaph, who was at that time the

¹ Irving, 'Lives of Scottish Writers,' vol. i. p. 107. Edin. 1839.

² Turner, 'Epistolæ,' p. 5. Col. Agrip. 1615. 8vo.

³ Ratisbon MSS. The Bull is given in Appendix A.

suffragan or vice-regent of the Cardinal-Vicar Savelli, to give him the abbot's benediction. The ceremony took place on the 14th July 1577—sixth Sunday after Trinity—in the Church of the Blessed Trinity of the English Nation, in Rome,—the church which was anciently attached to Hospice for the reception of English pilgrims, and in which afterwards Cardinal Allen was buried. Thus *per saltum*, this secular priest was invested with all the powers and privileges of mitre and pontificalia, and with episcopal jurisdiction over fourteen religious houses. The authentic testimonium of the fact of Abbot Ninian's installation by the hand of Goldwell is preserved at Blairs.¹ It is to be observed that therein Winzet is styled "magistro in theologia," a title which is also found in the Bull of appointment addressed to "Niniano Winzeto, Presbytero Glasguensis Diocesis, Magistro in Theologia." A month later, in another document, he is designated Doctor in Theology. There is no proof that he received this honour from the Pope upon his preferment, as has been supposed.²

Winzet commenced his duties with a spirit of moderation and prudence becoming so scholarly a man and one who had experienced many hardships on account of his faith. Before quitting Rome, he received from the Inquisitors a faculty, dated 1st August 1577, for absolving and reconciling to the Church Scottish heretics and schismatics.

¹ Ratisbon MSS. Cf. Appendices F and G. Thomas Goldwell, of All Souls' College, Oxford, Bishop-Elect of St Asaph, 1558, present at the Council of Trent, died in Rome 3d April 1585. Cf. 'The Episcopal Succession,' by W. Maziere Brady, vol. iii. p. 37, Rome 1877; 'Fasti Eccl. Anglic.', vol. ii. p. 504.

² Brockie and Ziegelbauer assert that Winzet received the Doctor's degree in Paris before going to Rome. Brockie MSS., p. 54; Ziegelbauer, 'Hist.', pt. iii. p. 360.

The faculty was addressed to "Reverendo Niniano Winzeto in Sacre Theologia Doctori."¹

Thus equipped the abbot set out for Ratisbon. He was in his sixtieth year. Leslie, still lingering in Rome, was busy finishing and on the eve of issuing his interesting history, and to it the grateful abbot contributed a prefatory Latin encomium.²

X.—WINZET AT RATISBON.

The superior reached the cloister in the quaint old town of Ratisbon on the 9th of August 1577.³ Out of its ruinous precincts—"dirutum et collapsum cœnobium"—emerged a solitary monk and a single novice to greet him.⁴ There was a deserted air about the ancient place, which had never recovered from the misfortunes it experienced thirty years before in the furious times of the Reformation. But the ruins, when touched by his historic spirit, were soon transformed into an inspiring scene of reconstructive labour. And history had not hesitated to associate the miraculous with the romance that hung about the hoary edifices. Their associations were of home as well. This Irish monastery, dedicated to St James and St Gertrude, was an offshoot of the Monastery of St Peter (Monasterium Sti. Petri Consecrati, or Weih S. Peter) at Ratisbon, which Emma, Abbess of the Obermünster, gave to Marianus Scotus, together with a plot of ground on which a citizen called Bethselinus built for the Irish, at his own cost, the Mon-

¹ "Facultas absolvendi Scotos qui in hæresim delapsi erant ac legendi libros hæreticos." Ratisbon MSS. Cf. Appendix H.

² Cf. Appendix D.

³ Ziegelbauer, 'Hist.,' p. 361.

⁴ Strachan MS., Adv. Lib., p. 92; Papal Bull, Ratisbon MSS., Blairs.

astery of St Peter in 1076. Some maintain that the founders were Scotsmen, and that Marianus was a Culdee from Dunkeld.

Marianus Scotus, or Muiredhach MacRobartaigh, a native of Tir Conaill, Donegal, left Ireland in 1067, and died abroad in 1088. Two years after his death the Monastery of St James and St Gertrude was founded. In 1111 it was consecrated, and in 1120 sanctioned by Pope Calixtus as a Benedictine house.

The generous Abbess of the Niedermünster bestowed upon the monks a prebend of bread and ale, because St Erhard was buried within the monastery. The beautiful and characteristic Romanesque church, still to be seen in Ratisbon, and known as the "Kirche des Schotten—Klosters zu S. Jacob," bears the impress of the Celtic mind and taste of the twelfth century (1150-1184) in which it was built. For seven centuries, under its classic shadow, were laid the ashes of a long roll of Irish and Scottish monks.

The monastery flourished from the time of the Crusades. It became a halting-place for the pilgrims from Scotland who passed through Germany to the Holy Land.¹

Dependent houses sprang from St James's, and owned the rule of its mitred abbot.² But the Reformation stripped

¹ The materials for this sketch of St James are taken from: 'Historia Foundationum nonnullorum Monasteriorum insignium per partes Bojariæ,' in 'Collectio Scriptorum rerum Historico-Monasticorum Ecclesiasticarum variorum Religiosorum Ordinum,' curante Michael Kuen, tom. i. (vol. i. and ii.) p. 209; *ibid.*, pp. 216, 217, § xiii; Ulmæ, 1756-68, 6 tom. fol.; 'Acta. Sanct. Boll,' tom. ii. pp. 365, 372, under Marianus Scotus; Dr Reeves's Paper in 'Proceed. Royal Irish Acad.,' vol. vii. pp. 290-301; 'Edinburgh Review,' Jan. 1864, No. 119, p. 171 *et seq.*; Erskine, 'Sketches and Hints of Church Hist.,' vol. ii. p. 6, Edin. 1790-97.

² The Sister-Houses were at Wurzburg, Nürnberg, Vienna (St Mary and St Gregory), Memmingen, Eichstadt, Kellheim, Erfurt, Constance, Oels, and St Mary's at Ross-Carbery, Ireland. 'Edin. Rev.,' No. 119, pp. 173, 174, 180.

you, Madam, that I infinitely regret not having means and authority sufficient to show, in matters of greater consequence, the affection which I cherish for you,—which, at the same time, shall be by no means wanting in anything that offers itself for your service, as you will always have in me one who is a very affectionate and very humble kinswoman and servant, and that the Lord God knows, to whom I pray (after having very humbly kissed your hands) to give you, Madam, in perfect health your early liberty during a very long and happy life. From Munich, the 12th of September 1578. Your Majesty's very humble and obedient servant and cousin, Renee de loyrayne, Duchess of Bavaria.”¹

Queen Mary also wrote soliciting help from the Archbishop of Mayence, but his reply has not been preserved.² Thus far feminine sympathy and help contributed to the success of the new superior's schemes.

These efforts to rebuild the monastic organisations, and to recover the dignified status of St James's, were only partly successful. By Leslie's influence, Erfurt was restored to Scottish monks.³

A letter from Bishop Leslie to the abbot exists; and in it is found an account of some negotiations which the bishop had regarding certain benefactions left for the education of Scottish youths in connection with the Church of the Holy Cross and the Seminary at Eichstadt, and also of the difficulty the bishop met with in his attempt to recover bequests long diverted from their original purposes.⁴

¹ 'Cal. Stat. Pap. (Scot.),' p. 927 (vol. xi. with No. 10). Cf. Appendix N.

² Ibid., p. 926 (vol. xi. with No. 8.) Cf. Appendix P.

³ 'Edin. Rev.,' No. 119, p. 180 (Jan. 1864).

⁴ Ratisbon MSS., Blairs. Cf. Appendix Q. "Epistola Joannis Leslæi

The abbot himself, about this time, perhaps contemporaneously with these letters, despatched "Eleven Reasons" to the Emperor, by which he showed why the ancient monastery in Vienna should be restored to the Scottish Benedictines ; but we do not know what reception they met with. The document is entitled : "Niniani Winzeti Abbatis Scotorum Ratisbonæ Rationes XI. quibus Sacra Sua Majestas jure induci debuit ut Scotis Monasterium Viennense eo tempore restitueret, anno scilicet, MLXXIII." ¹

A growing fraternity flocked around the resolute and famous Father Abbot, and the prosperity of his house was assured. Without delay Ninian reopened the public seminaries which had long been connected with St James's, restoring in them the old Scottish methods of education ; and while, full of the spirit of earlier years, he devoted himself to the supervision of the highest subjects, he also superintended his inferior brethren in their teaching of the lower branches of learning : "Nam consuetudinem tenendi scholas publicas quam olim Scoti exercere consueverant reduxit, altiora studia per se, inferiora autem per alios fratres docenda." ²

The monastery was becoming influential. In 1583 the superior purchased, for 2000 florins, a retreat called Hopfengarten, near Schenberg, and also came to an agreement with the Abbess of the Superior Monastery (Obermünster) concerning the revenues and lands formerly belonging to the Priory of St Peter.³

Episcopi Rossensis ad Ninianum Winzetum Abbatem Ratisbonensem—datum in Egstotensi Palatio x. Novembris 1578."

¹ Ratisbon MSS. Cf. Appendix R.

² Brockie MSS., p. 54.

³ Ibid.

XI.—LITERARY LABOURS AT ST JAMES'S.

Nor was his pen idle. In 1581 appeared, at Ingolstadt, 'In D. Paulum Commentaria, lib. 1,' a work for whose existence Dempster and Tanner lend their authority, although none of Winzet's biographers have included it among his authentic publications.¹

The famous Langobard monk of the eighth century, Paul Warnefried (Paulus Diaconus), issued a treatise entitled 'Expositio in regulam S. Benedicti,' which might have attracted the abbot's attention, and been utilised in a translated form for the restoration of the rule in St James's.² The treatise by Winzet has dropped out of sight.

During the same year a polemical work of greater importance, entitled 'Flagellum Sectariorum'—the Scourge of Sectaries—occupied his leisure hours. The first part of this book (to be afterwards described more fully) is based upon the two questions—"Whether God ought not to be obeyed rather than men?" and "Whether obedience is due to Cæsar, the king, more than to those who call themselves ministers in matters of religion?" The second part of the 'Flagellum' consists of a treatise "On the Vocation of Ministers." The author quotes largely from and refers to the patristic writers, and also evinces an intimate acquaintance with the best sources of theological learning. The 'Flagellum' was dedicated to the Duke of Bavaria, in a laudatory preface dated from Ratisbon on the first of

¹ Dempster, 'Hist.,' vol. ii. p. 569; Tanner, 'Bibliotheca Britannico-Hibernica,' p. 782, Lond. 1748. 'In D. Paulum Commentaria, lib. 1 . . . Ingolstadt, 1581. 4to. Thin. ex Gesnero.'

² Herzog, 'Real Encyclopædie,' &c., vol. xi. pp. 222, 223. Gotha, 1859.

February 1581, and it was published a year later at Ingolstadt, in the same volume as the 'Velitatio in Georgium Buchananum.'

Buchanan had published his celebrated treatise, 'De jure regni apud Scotos dialogus,' in 1579, and the second edition, published in Edinburgh in 1580, soon reached the cloisters of St James, as our author informs us.¹ The old Celtic fire and *odium theologicum* were stirred in the erudite Doctor, who gave himself the task of controverting that damaging treatise. By the 15th of May 1581, the reply was completed. It was dedicated to the Duke of Bavaria, and published conjointly with the 'Flagellum.'

But Winzet's assumption of the Benedictine habit did not contract his sympathies and wither his kindly social nature, which adversity must have mellowed, converting him into a friendless, formal solitary. We find him exchanging communications with Robert Turner, Professor in Ingolstadt, who, though a Devonshire man by birth, was proud of his Fifeshire origin; and if the professor's judgment of the qualities of his correspondent is to be accepted, the abbot must have been a fascinating monk. The professor's Latin letters, though full of a turgid adulation, display the extraordinary regard their writer had for the abbot, under whose rule he wished all the Benedictines could be trained, and to whom he offered as a love-token the use of any English books he possessed.²

¹ Winzet, 'Velitatio,' &c., p. 153. Ingolstadt, 1582.

² Turner, 'Epistolæ,' Nos. lxxii.-lxxv. and clvi. pp. 221-225, 363-367; Col. Agrip. 1615, 8vo. Bishop Leslie and two nephews of Winzet (John and James), who were then studying in Germany, are referred to in these epistles. Cf. Irving, 'Lives,' &c., p. 107, note. One of the professor's letters is given in Appendix S.

The Benedictine snatched time from his monastic duties to compose various works, both in prose and verse.

The lighter studies took the form of epigrams and poems complimentary to his friends, of which the only specimens extant are the encomium in the preface of Leslie's History, and that appended to the translation of Vincentius. One of his effusions was in praise of Abbot Roricus.¹ Dempster and other writers have been of opinion that these epigrams and poems were numerous enough to form books.² There is no proof to show that this was the case.

One work by Winzet has entirely escaped the notice of all the biographers of the abbot—viz., a translation into Scotch of the Great Catechism of the Jesuit Father, Peter Canisius.

Father James Dalrymple, who, as a religious in the Scottish cloister, under the rule of Ninian, or very shortly afterwards, had an exceptional opportunity of knowing the writings of the superior, is the authority for the statement. This Benedictine, in his Scottish translation of Leslie's History of Scotland, adds to the paragraph relating the apprehension of John Scot and the escape of Ninian from the printing-house, an interesting biographical note, which has all the indications of being an excerpt from the Monasticon of the house. It is to the following effect :—

“Mr Ninian thairefter in Rome was made Abbat of the Clostir of Regensburghe, anno D. 1577 be Gregorie 13, quhair he was Abbat geiris 15. In favour of the Scotis natione quhais author to wit of the Scotis Catechis maid be Peter Canisius that gret Catechis he turnet in Scotis. Ane volum against Buchannan of the lawis in Scotland he wrot : Quhither the king or his subjects suld be in gretter

¹ Dempster, 'Hist.,' vol. ii. p. 560.

² Ibid., p. 569; Tanner and Ziegelbauer. Cf. *postea*.

authoritie, called ‘Velitatio in Georgium Buchananum.’ Another he wrote contrare the hæretickis, Quhais title was ‘the skurge of hæretickis’: thame baith he dedicate to the maist honorable Prince and magnifick Duik the Duke of Byre, in Inglestade war prented: and monie vther thingis baith in prois and verse he wrote. In the monasterie quhair he was Abbot, amang the handes of his brether maist Catholiklis and holylie, he depairted this lyfe the xxi. of September, prelaturæ suæ xvi.; Sacerdotii sui lii.; Christi vero, 1592.”¹

The author of the ‘Velitatio’ refers in it to Canisius as “nostri seculi doctissimus Petrus Canisius,” and indicates an acquaintance with the Jesuit’s writings.² In 1554 Canisius published his Greater Catechism (Summa doctrinæ et institutionis Christianæ), and in 1566 his Smaller Catechism (Institutiones Christ. pietatis).³ An edition of the former Catechism was published in 1585.⁴ It was translated into several languages. In 1588 there appeared a Scottish translation bearing the following title:—

“Ane Catechisme or short instrvction of Christian Religion dravven out of the Scripturs and ancient Doctours compyled be the Godlie and lerned father Peter Canisius, Doctour in Theologie.

“Vith ane Kallendar perpetuale contining baith the awld and new Kallendar Vvith dyvers vthers thingis pertaining thairto verie profitable for all sort of men: maid be M.

¹ Leslie, ‘Hist.,’ book x., translated by Father James Dalrymple. MS. Fort Augustus.

² Petrus Canisius, born at Nimegue 8th May 1521, died at Fribourg-en-Suisse on 21st Dec. 1597. ‘Biog. Univ.,’ t. xvi. p. 544.

³ Herzog, ‘Real Ency.,’ vol. ii. p. 550.

⁴ ‘Opus Catechismum sive summa Doctrinæ Christianæ,’ &c. P. Buseé, Paris 1585, fol. ‘Biog. Univ.,’ t. xvi. p. 544.

Adame King, professeur of Philosophie and Mathematikis at Paris.

"In the end ar adionned certian godlie prayers and ane schort method Vvhairby every man may exame his conscience howe he hes offendet the maiestic of God or his nichtbour. At Paris. Imprinted be Peter Hyry, 1588."¹

The prefatory epigram addressed to the reader is signed "Ada. Regius. Edimb."; but whether the title - page is meant to convey the impression that Adam King was the translator of the Catechism, or only the compiler of the Calendar,—the reference to which is printed in italic letters, as above,—is a question the solution of which can only be a matter of conjecture, in the absence of information regarding the abbot's translation. Although bibliographers have not recorded the existence of the Ratisbon Canisius, there is no antecedent improbability that, according to a loose custom prevailing in a disturbed time, a popular work like this Catechism was printed without the name of the translator; and that for commercial purposes, only the name of the editor supplying a special addition to the original work was published.² On the other hand, Dalrymple may have mistaken the 'Buke of Four Scoir Thre Questions' for a translation of Canisius.

Of the many other treatises in manuscript concerning Scottish affairs in Germany and France,—long preserved in the archives of the monastery as proofs of the industry of its superior, none have been handed down to us.³

¹ A copy exists in the Advoc. Lib., 8vo.

² Cf. Welsh Translation by Rozier Smyth. Paris 1611. In Glasg. Univ.

³ Ziegelbauer, 'Hist.,' p. 361. "Extabant etiam alia plura hujus viri *manuscripta opuscula*, præsertim res *Scoticas* in Germania et Gallia *concernentia*, quæ tamen vel latent incognita aut plane interciderunt. Ex symbolis *Bernardi Baillie*, *Abbatis Scotorum Ratisbonæ* aliisque notitiis addidit P. *Oliverius*."

XII.—DEATH OF ABBOT NINIAN.

Time and toil began, however, to lay in their claims upon the unwearied abbot, calling a halt here to

“A fiery soul, which, working out its way,
Fretted the puny body to decay,
And o’er inform’d the tenement of clay.”

Death overtook him on the 21st of September 1592, in the monastery, when he had attained to his seventy-fifth year, and after he had for sixteen years ruled the monastery in a manner deserving of praise, as the *Monasticon* declared: “*Ninianus Vinzetus annis sexdecim hinc asceterio laudabiliter profuit anno 1592.*”¹

The brethren in whose hands he died, laid the father abbot to rest within the ancient church of St James, in the sanctuary on the gospel side, about twenty-four feet from the high altar, with obsequies in keeping with his office and dignity. They placed a monument over his place of sepulture, where it is still to be seen. On its upper half is carved in bas-relief the figure of an abbot in his vestments, and with the insignia of his office: on its lower half the following epitaph bears witness to the esteem in which this learned, zealous, and pious Scotsman was held:—

D.O.M.

NINIANUS (WINZETUS), SACRO-SANCTÆ THEOLOGIÆ DOCTOR,
VIR PIUS ET ZELOSUS MONASTICAM HIC DISCIPLINAM RESTAU-

¹ Strachan MS., p. 105. Dempster and other writers were not aware of the date of the abbot’s death. Dempster writes: “*Quando obierit, aut quando Abbas sederit et an in Germania excesserit, an in patria pro comperto non habeo.*”—‘*Hist.*,’ vol. ii. p. 569.

RAVIT, MULTAQUE VERBO, SCRIPTO, ET VITÆ EXEMPLO AD ÆDIFICATIONEM PROXIMORUM PRÆSTITIT, QUI POSTQUAM HUIC MONASTERIO SEXDECIM ANNOS SUMMA CUM LAUDE PRÆFUISSET, AC SUCCESSOREM CANONICE ET LEGITIME SIBI PROSPEXISSET, TANDEM XXI. SEPTEMBRIS ANNO CHRISTI MILLESIMO QUINGENTESIMO NONAGESIMO SECUNDO, ÆTATIS VERO SUE SEPTUAGESIMO QUARTO, PIE ET PLACIDE ORDORMIVIT IN DOMINO.¹

XIII.—ESTIMATES OF WINZET'S CHARACTER AND LEARNING.

As to the character of Winzet, it may be said he illustrated in himself the prestige and honour which the Scottish Catholic clergy had in their best days of missionary spirit and learning. Study seems to have been a passion with him. His social qualities were attractive: his accomplishments many. Contemporary co-religionists, as well as his successors, gratefully and lovingly acknowledged the talent and merit of one who had unflinchingly devoted himself to their cause in the time of extremest peril, and never permitted misfortune to tempt him from the pursuit of knowledge and his checkered career of duty, nor yet prosperity to tarnish a spotless reputation. He was an honest man, a frank friend, an independent thinker.

Leslie designates his old associate a man of exquisite erudition—"Winzetus quædam exquisitæ eruditionis"—who, with Robert Maxwell, rallied their scattered comrades in

¹ Strachan MS., p. 97; Ziegelbauer, 'Hist.,' pt. iii. p. 361. The Editor is much indebted to the Rev. Anselm Robertson, Fochabers,—a religious in St James's till it was suppressed in 1862—for the details regarding the abbot's tomb. The monastery with all its revenues was given to the diocese of Ratisbon for a clerical seminary—£10,000 of the revenues being given to the Scots College, Rome. The tombstone, measuring eight feet by six, is still preserved. The Strachan MS. omits "Winzetus" in first line. The letters D.O.M. probably signify "Datur omnibus mori."

1560, and gained victories over the reforming party.¹ Conn boasts that Ninian "smashed the shameless calumniator (Knox) with Catholic truth."²

Barclay refers several times to Winzet's 'Velitatio' in a similar work of his own, wherein he deals with the rights and authority of kings, and of the Church. He quotes several pages of the 'Velitatio,' and adds a flattering estimate of its author, in which he emphasises his integrity, piety, Biblical knowledge, and experience:—

"Donec spiritum commune duxit, multos vitæ integritate et pietate anteibat, a paucis etiam doctrinæ studio et sacrarum cognitione atque rerum experientia superabatur."³

David Chalmers styled him "a most learned theologian," and a man eminently versed in classical, philosophical, and theological studies.⁴

Archbishop Spotiswood in his History recognises Winzet "as a man of reasonable learning," who "set furth a book of questions against the Confession of Faith, which went currant in the Court, and was much esteemed by them of his profession."⁵

Nicolson was of opinion that the author of the 'Velitatio,' and opponent of Knox, had "showed himself as great a master of the imperial law as of critical learning."⁶

Wassenbergius wrote an account of the religious orders in Ratisbon, which, in MS., lay in St James's, and was

¹ Leslie, 'De Origine,' lib. x. pp. 582-584.

² Conæus, 'De Duplici Statu,' &c., lib. ii. p. 135. Romæ, 1628.

³ Barclaius, 'De Regno et Regali Potestate,' &c., p. 182 *et seq.* Paris, 1600, 4to.

⁴ Davidis Camerarii Scoti, 'De Scotorum Fortitudine,' &c., pp. 45 and 277. Parisiis, 1631, 4to. "Ninianus Winzetus, vir in humanioribus literis nec non in philosophicis et theologicis studiis egregie versatus."

⁵ Spotiswood, 'Hist. of the Church of Scotland,' p. 183. Lond. 1655, fol.

⁶ Nicolson, 'Scottish Historical Library,' pp. 39-40. Lond. 1702, 8vo.

drawn upon by Ziegelbauer, and the writer of the Strachan MS., for their notices of Winzet. Wassenbergius gives the verdict of Ninian's contemporaries that the abbot was "beloved, honoured, and missed by all men."¹

His latest critic, Dr Bellesheim, says that in him the Church lost "the most important Scottish apologist, who in a storm-tossed age defended her doctrines and institutions with reasons which to this day wait for refutation."²

Protestant opinion regarding Winzet is very scanty. One contemporary author, cited by Mr Gracie, deemed the 'Four Scoir Thre Questions' worthy of notice.³

In his work, entitled 'Ane Breif Gathering of the Halie Signes, Sacrifices, &c., translatit out of Frenche into Scottis be ane faithful Brother,' printed at Edinburgh in 1565, the translator refers to the "Buke of Questions," published two years before, and remarks that since "the tractat is sa proper and perfite an answer to syndrie of the said Winzet's Questiounis," he had "causit this litle buike be set furthe in our Scottis tounge to make the treuth knawin to all our countrie men that hes not the knowlege of the uther leid [language], *and that it may be partely ane answer to Winzet's Questiouns quhil the compleit answer be prepared for the rest.* Sua that in my judgement, Papis men sal not haif greit occasioun, God willing, to brag thaim self in this behalfe."

Otherwise, no formal attempt to answer Winzet was made by the Protestant ministers.

¹ Strachan MS., p. 97; Ziegelbauer, 'Hist.,' p. 361.

² Bellesheim, 'Geschichte der katholischen Kirche in Schottland,' vol. ii. p. 35; Mainz, 1883. Since this paragraph was written, part of Dr Bellesheim's work has been translated by D. Oswald Hunter Blair, O.S.B., Monk of Fort Augustus. Blackwood & Sons: 1887.

³ 'Certane Tractatis,' pref. p. xvii. Mait. Club. ed. 1835.

LIST OF WINZET'S WORKS.

1. Edinburgh, 1562, 21st May. 'Certane Tractatis for Reformatioun,' &c. Printed by John Scot (?). (Cf. Winzet, 'Certain Tractates,' Introduction, pp. lxxix, lxxxvii. S.T.S. ed.)
2. Edinburgh, 1562, 31st July. 'The Last Blast of the Trompet of Godis Worde,' &c. Printed by John Scot. (Cf. Introduction, pp. lxxxi, xcii.)
3. Antwerp, 1563. 'The Buke of Four Scoir Thre Questions,' &c. "Ex officina Ægidii Diest." (Cf. Introduction, pp. lxxxii, xcii.)
4. Antwerp, 1563. 'Vincentius Lirinensis of the Natioun of Gallio for the Antiquitie and Veritie of the Catholic Fayth,' &c. Ægidius Diest. (Cf. Introduction, pp. lxxxii, xciv.)
5. (Antwerp, 1563-64?) Translations of Optatus, Tertullian, and other Fathers, which remain unrecognised. (Cf. Introduction, p. xlv.)
6. Paris, 1565. Translation of Benoist's treatise, 'Certus Modus,' &c. 'Concerning composing Discords in Religion.' (Cf. Introduction, pp. xxxvi, xlvi.)
7. (Ingolstadt, 1581?) 'In D. Paulum, Commentaria.' This work is lost. (Cf. Introduction, p. lxvi.)
8. Ingolstadt, 1582. 'Flagellum Sectariorum,' and 'Velitatio in Georgium Buchananum,' &c. Printed by David Sartorius. (Cf. Introduction, pp. lxvi, lxvii, lxxxiii-lxxxvii.)
9. (Ingolstadt?) Translation of the Catechism of Canisius. (Cf. Introduction, pp. lxviii-lxx.)
10. (Ingolstadt?) Epigrams, Poems, and Fugitive MSS. concerning Monastic Affairs. These apparently were not published in book form. (Cf. Introduction, p. lxx, note 3.)

BIOGRAPHIES.

Short biographies of Winzet are to be found in Mackenzie's 'Lives and Characters of the most Eminent Writers of the Scots Nation,' vol. iii. p. 148, Edin. 1708-22, 3 vols. fol.; in Zeigelbauer's 'Historia Rei Literariæ Ordinis S. Benedicti,' pt. iii. pp. 360, 361, Ed. R. P. Oliverius Legipontius. (He cites Mackenzie's 'Lives,' and refers to "Wassenbergius, Scriptor Germanus, in sua Ratisbona Religiosa Msc.," and to "Symbolis Bernardi Baillie, Abbatis Scotorum Ratisbonæ aliisque notitiis.") Augustæ Vind. et Herbipoli, 1754, fol.; in the 'Lives of Scottish Writers,' by David Irving, LL.D., vol. i. pp. 98-121, Edin. 1839. A very interesting account of Winzet's career and works is given by Dr Alphons Bellesheim, 'Geschichte der katholischen Kirche in Schottland,' vol. ii. pp. 20-35, Mainz, 1883.

MSS.—EDINBURGH UNIVERSITY LIBRARY MS.

No MS. of Winzet's works by the author is known to exist.

The Edinburgh University Library MS. of 'The Buke of Four Scoir Thre Questions,' by a contemporary hand, &c., consists of forty-one leaves of closely written caligraphy. The MS. is an octavo, measuring, like the original edition of the 'Tractatis' and 'The Last Blast,' with both of which the MS. is bound in one volume, 8 inches by 5½ inches.

The title of the MS. differs from that of the Antwerp edition, and runs thus: "Certane Articlis Twechinge

doctrine Ordour and maneris Proponit to the Precheowris of the protestantis in Scotland be the Catholikus of the inferior ordour of cleirgie and layit men crwallie afflictit and dispersit Be the sadis precheowris. Writtine Be Niniane Winziet At the ferwent desyre off his faythful afflictit brethir.

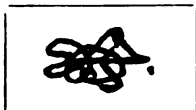
"Ne sis sapiens apud Temetipsum sed Interroga patres tuos Et annuntiabunt tibi maiores tuos et dicent tibi. Proverbiorum : z : et exodi 32."

The MS. begins with an address to "The faythfull sonnys of the halye Catholik Kirk in Scotland," thus wanting the address "To the Christiane Reidar" written by Winzet in Louvain in Oct. 1563. It closes with the word "Amen" at the termination of "An exhortation to mature and Godly deliberation in the premisses" (vol. i. p. 137), and does not include the letter to Knox, written at Antwerp in Oct. 1563.

The penmanship is neat, and of the style of the sixteenth century. It is all enclosed within double marginal lines. There are thirty-two lines of writing, on the average, to the page. The title of each question usually begins with an ornamental initial letter followed by capital letters, which are continued to the end of the first line of the first paragraph. The questions beginning at "cap. 12" are enumerated by chapters. The MS. is not paged. "Cap. 70," which is omitted in the Antwerp edition, is found in the MS.; but "cap. 81," of the Antwerp edition, is omitted from the MS.

The misspelling of Winzet's name on the title-page—"Winziet"—omissions, and mistakes, indicate that the MS. is not a holograph of Winzet.

The transcriber initials Question 43, p. 47 MS., and the "Exhortatioun," p. 82 MS., with this monogram¹—



This MS. seems to be one of those inaccurate copies which Winzet mentions as being in circulation before he printed 'The Buke.'

The transcriber does not display a great proficiency in writing the Scottish language—making mistakes like *schame* for schism, *throwchle* for throwch, *do wreitt* for Deborah, *sing* for sign, leaving a blank for the interesting word *insprayth*, and omitting many clauses.

The spelling is phonetic, and thus the MS. is important for affording reliable illustrations of the pronunciation of the maternal tongue in the sixteenth century. In the *patois* of some parts of the Lowlands, at the present day, we find characteristics of pronunciation and of dialect similar to those indicated in the MS. There are more archaic forms in the MS. than in the printed edition, and the writer also writes generally with a more antiquated style of spelling. Final *e* occurs oftener—*oure*, *zoure*, *twiche*, *beinge*, *hade*. The plural termination *is* is frequently used. A consonant within a word is often doubled, when the word stands in the plural number or possessive case—*selffis*, *Goddiss Kirk*. The termination *ed* of the past participle, which appears as *it* in the printed edition, is *et* in the MS.—*married*, *mariit*, *mariet*. The MS. uses *ane* for *a*; *y* for *i*, as in *lernynge*, *wyle*, *samyn*; *y* for *e*—*grytt* for *grete*; but *vice versâ*, *wrett*

¹ Cf. Winzet, 'Certain Tractates,' vol. i. pp. 104 and 137.

for *writ*. The writer prefers the open sound of *a* to that of *e*, in *eldar*, *writtar*, *workaris*; and also to that of *i*, as in *baptisat*. In the participles, the terminal *-and* is used for *-ing*—*haveand*, *apperand*, *professand*. This is quite in keeping with the thick and indistinct mode of pronunciation still common in some parts of the Lowlands.

EDITIONS OF WINZET'S WORKS.

The first edition of the 'Certate Tractatis' was published in Edinburgh on the 21st May 1562, and embodies "The First Tractat," addressed to Queen Mary, her Pastors, and Nobility, 'The Secvnd Tractat,' consisting of the "Thre Questionis" addressed to Knox along with the three "Wryttings" delivered to Knox in March 1561, and 'The Thrid Tractat' or "Declamatioun" sent to the Provost and Magistrates of Edinburgh. This work is an octavo measuring 8 inches by 5½ inches, and consists of 19 leaves which are not numbered. There are 32 lines of print to the page. Large initial letters are used at the beginning of each tractate. The printer's name is not given, but the printing gives evidence of having been impressed on Gothic type which had been well worn. The title-page bears the impression of the well-known woodcut of Hercules and Centaur, used by John Scot on the title-page of Quintin Kennedy's 'Compendius Tractive,' and the book is concluded by a curious representation of the Transfiguration, also used by Scot in his edition of Archbishop Hamilton's 'Catechism' (fol. lxxxix). The typography is undoubtedly the work of the press of John Scot, printer in Edinburgh and St Andrews, 1539-1572, whom we find the Magistrates

of Edinburgh apprehending in 1562 for printing Winzet's 'The Last Blast of the Trompet,' &c.¹

A copy of the 'Certane Tractatis,' preserved in the University Library of Edinburgh, has been used in the preparation of this edition of Winzet's works. Its press mark is Dd. 7. 57. Across the title-page, beneath the date, is written, "Hoc volumen dedit D. Gulielmus Hog de Hercus 1700:" beneath these words appear, "S. 1628." This copy, from which the Maitland Club edition of 1835 was reprinted, is complete, and in perfect condition. It is neatly bound up with the sole vestige of 'The Last Blast of the Trompet,' together with a MS. copy of 'The Four Scoir Thre Questions.'

Another copy, formerly preserved in the Scots College in Paris, was reproduced verbatim by Bishop Keith in his History.² Keith writes in reference to it: "I am told there is not another copy of it now extant besides that one from which this is taken, . . . and is the book which the magistrates of that city (Edinburgh) seized in Mr Scot's printing-house when the author narrowly escaped."³ Mr Gracie points out that 'The Last Blast of the Trompet,' of whose existence Bishop Keith was unaware, was most probably the work referred to by Bishop Leslie.⁴

This Paris copy of 'The Tractatis,' which Dr Jameson bequeathed to the Scots College, as Keith tells us, is now preserved in St Mary's College, Blairs, Aberdeen. It is in excellent condition—a few leaves, however, being slightly

¹ Cf. Note on John Scot, Lindsay's Works, vol. iii., Appendix, pp. 256-258. Laing's edition. Edin., 1879.

² Keith, 'Hist.,' vol. iii., Appendix, p. 412 *et seq.*

³ Ibid., p. 413.

⁴ Winzet, 'Certane Tractatis,' preface, p. xv. Mait. Club ed.

eaten through. It is bound in one volume, together with 'Ane Compendius Tractive' by Quintin Kennedy, in old French leather binding.

At the foot of the title-page the following inscription appears: "Ex Bibliotheca Collegii Scotorum Parisiis. Ex dono Venerab. Viri D. Joannis Jameson Presbyteri Aberdon. S.T.D. Liber singularis et unicus." On the same page, written lengthwise, are the words: "Ex libris Scholæ Aquortisiensis, 1824." On the page facing the title-page, the following note is inscribed: "This book being the only (one) that is extant of its kynd, is not to be lent owt upon any account whatever."¹

THE LAST BLAST OF THE TROMPET, &c.

This rarest of books, of which only a small fragment remains, was printed in Edinburgh "ultimo Julii 1562." All that exists of this work consists of five leaves, the last of which breaks off abruptly in the middle of a sentence. It was probably the very work whose passage through the press John Scot was superintending when he was apprehended. No part of this treatise seems to have been even published,—this fragment alone escaping destruction. Its existence was unknown to Bishop Keith and to the early biographers of Winzet. This treatise is an octavo similar to the 'Certane Tractatis' in size and typography, and is not paged. Its full title is given in the Scottish Text Society's reprint of Winzet's 'Certain Tractates,' vol. i. p. 35. This fragment is bound along with the 'Certane Tractatis,' in the Edinburgh University copy.

¹ Private letter from Professor Fraser, Blairs, to Editor.

THE BUK OF FOUR SCOIR THRE QUESTIONS.

'The Buke of Four Scoir Thre Questions' was first published at Antwerp in 1563, "Antverpiæ. Ex officina Ægidij Diest. MDLXIII. xiii Octob." The prefatory address to the Christian Rcidar bears to have been written "Of Louane the vii day of October MDLXIII." It concludes with a letter "To Johne Knox written 27 Oct. 1563" at Antwerp.

'The Buke' is a small octavo, about 5 inches by 4, A to H 4 in eights, consisting of 59 leaves, not paged. The prefatory address occupies 12 leaves; the letter to Knox 1 leaf. The type in which it is printed is longprimer italic. The printed title, by mistake, declares that the Buke was "seth furth" in 1563 instead of 1561—a mistake which is corrected in a list of errata given at the end of his Vincentius Lirinensis. The full title is given on the title-page of Scottish Text Society's reprint of Winzet's 'Works,' vol. i. p. 46.

The copy of this work preserved in the Signet Library, Edinburgh, is slightly damaged, and repaired on nearly all the upper right-hand corners. In a few places the text is destroyed. The typography is somewhat faded. Leaf 55 has the inscription, "Jacobus Adamsonus est hujus libri possessor." The press mark is 103:d:7.

VINCENTIUS LIRINENSIS.

The full title of Winzet's translation of Vincent of Lerins' 'Commonitorium' is prefixed to the Reprint of that work about to be issued by the Scottish Text Society (Winzet's 'Certain Tractates,' vol. ii.) The work is a small 8vo, A to I in eights, consisting of 72 leaves, 12 of which are not

paged, 144 pages in all. It measures 4 inches by 5½. It was published in Antwerp at the office of Ægidius Diest on the 1st December 1563. It is printed in longprimer italics. The title-page is a fine specimen of the engraver's art. The borders exhibit St Peter with the keys, and also with the sword. On the reverse of the page the Scottish Lion rampant within a heraldic shield is represented.

The Advocates' Library copy, press No. H. 36. h. 21, is in good condition, except a few pages at the end of the book.

The Scottish Text Society's reprint, forming vol. ii. of Winzet's 'Certain Tractates,' has been taken from this copy.

Vincent's 'Commonitorium' has been frequently translated into English.

THE FLAGELLUM AND THE VELITATIO.

The 'Flagellum Sectariorum' and the 'Velitatio in Georgium Buchananum' are bound together in a quarto published at Ingolstadt in 1582. The pagination of the two treatises in this volume is continuous—1-284 pages, which do not include prefaces and "Synopsis rerum," one for each work, which are not paged. The 'Flagellum' consists of 151 pages; the 'Velitatio' of 133 pages. Both are dedicated to the Duke of Bavaria: "Illustrissimo Et Serenissimo Principi Ac Domino, Domino Gulielmo, Comiti Palatino Rheni, Superioris et inferioris Bauariæ Duci, &c., Ninianus VVinzetus Renfrovs Theologus omnem felicitatem." It received the necessary imprimatur, "multis de causis dignus," before its publication. The title of the 'Flagellum' in full runs thus:—

"FLAGELLUM SECTARIORUM, qui Religionis prætextu seditiones iam in Cæsarem, aut in alios orthodoxos Principes excitare student; quærentes ineptissimè quidem

Deòne magis, an Principibus sit obediendum? Accessit Velitatio in Georgium Buchananum circa Dialogum, quem scripsit de Iure regni apud Scotos. NINIANO VVINZETO, Renfroe, S. Theologiæ Doctore, et ad Sancti Iacobi apud Scotos Ratisponæ Abbate, Autore.

"Summam suarum vtriusque libelli rerum secundæ paginæ continent. Quibus omnibus additus est in fine utriusque, rerum præcipuarum index copiosissimus. Rogate, quæ ad pacem sunt Jerusalem. Psal. cxxi. Cum gratia et priuilegio Cæsareæ Maiestatis.

"INGOLSTADII: Ex Officina Typographica Davidis Sartorii. Anno M. D. LXXXII."

The 'Flagellum' is dated "Ratisponæ, pridie Cal. Feb. 1581." This work, which is composed in Latin, consists of two parts—the first, pp. 1-110, dealing with the question whether obedience should be shown to kings or ministers, "Cæsarine magis, an Ministris, quos vocant;" the second, pp. 111-151, taking up the subject of "Vocation," "De ministrorum vocatione." The author was induced to write the former part, he informs us, on account of the unsettling teaching of the Calvinists, "the most troublesome enemies of all legitimate authority." He quotes from a wide range of authors in favour of his propositions, which briefly are, that kings ought to be obeyed because their authority is given by God and sanctioned by the Church; the ministers were not to be obeyed because they were heretical, Arians, Donatists, and resisters of purity and truth.

The preface to the 'Flagellum' consists of 6 pages; the 'Index præcipuarum rerum' of 11 pages.

The treatise on 'Vocation' endeavours to show that the ministers had no legitimate authority for dealing with

spiritual matters, having neither the extraordinary vocation evidenced by the working of miracles, nor the ordinary, testified by the Church in the bestowal of episcopal ordination. The author in the work evinces considerable acquaintance with the writings and tenets of the reformers of his age, whom he frequently alludes to.

THE VELITATIO.

The 'Velitatio adversus Georgium Buchananum' is a political treatise of 133 pages, pp. 153-284, written by Winzet in answer to the famous Dialogue of Buchanan, 'De jure Regni apud Scotos,' first published in 1579. The dedicatory preface is dated at "Ratisponæ, Idibus Maij 1581." The author informs us at the outset, that the second edition, that of 1580, had reached Ratisbon, and he had been constrained to undertake an answer to it. While acknowledging the merits of his opponent, Winzet does not hesitate to accuse him of inciting the people to sedition. His argument, supported by authority from Scripture and ecclesiastical writers, is that kings must be paramount, and that the people have no right to rebel against regal authority until the Church declares a ruler unfit to govern. Winzet, in referring to the Reformation in Scotland, makes severe remarks upon Knox, even wondering if his wicked spirit had not been metempsychosed in Buchanan: "Hæc mecum altius meditans, cogitare inter alia complura cœpi; an cruentus ille cædium rebellionumque minister, Joan Nox, sit ab inferis revocatus."¹ He associates Knox with darkness itself—Nox; and gibbets him as the chief cause of the misfortunes of Scotland: "In Scotia cruentus quidam seditionum architectus et pestis maxima."²

¹ 'Velitatio,' p. 155.

² Ibid., p. 2.

The dedicatory preface to the 'Velitatio' consists of 6 pages; the "Synopsis præcipuarum rerum" at the end of the treatise is embodied in 10 pages.

The full title runs thus:—

"VELITATIO IN GEORGIVM BVCHANANVM circa Dialogum, quem scripsit de iure regni apud Scotos. Eodem Niniano VVinzeto, Renfroe, S. Theologiæ Doctore, &c. Autore. Domine saluum fac regem, et exaudi nos in die, in qua inuocauerimus te. Psal. xix. Ingolstadii, ex Typographia Davidis Sartorii. Anno M. D. LXXXII."

The Signet Library copy of this interesting work bears the book-plate of the Ducal Library of Bavaria, "Ex Electorali Bibliotheca Sereniss. Vtriusq. Baviaræ Dvcvm." It is bound in vellum covers, and is in perfect condition. Lib. No. 110 d. 5.

Copies of the 'Flagellum' with the 'Velitatio' conjoined are found in the principal libraries in an excellent state of preservation.

The University Library, Cambridge, possesses a copy. The library mark is 8. 39. 29. The title of the 'Velitatio' and the Epistle dedicatory (4 leaves signat.***) are bound after the "Synopsis" to the 'Velitatio,' and are followed by the "Synopsis præcipuarum rerum Superioris libris" (6 leaves, signat.*) The Bodleian copy, purchased in 1861, is in perfect condition. The British Museum possesses a copy of the 'Flagellum.'

The copy in the University Library, St Andrews, is in perfect condition, bound in full brown morocco, gilt edges. On the title-page is written, "Sum Ioan. Bayer" and "E Bibliotheca Mandelliana." Press mark, D.A. 9. 43.

The Advocates' Library copy is in good condition. Press

mark, H. 34. d. 42. This copy is interesting from the fact that it was presented to the Library by Winzet's successor, Abbot Bernard Baillie, as the following inscription shows: "Hunc librum Bibliothecæ Facultatis Juridicæ Edinburgi dono dedit Reverendissimus Dominus Bernardus Baillie exempli ac celeberrimi Monasterii ad S. Jacobum Scottorum Ratisbonæ Abbas A° Æ. C. MDCCXXXVII."

No copies of Winzet's works are to be found in the great libraries of Paris.

Of the other works which Winzet appears to have published, no one as yet can be found giving his name on the title-page.

REPRINTS.

Bishop Keith reprinted 'The Certane Tractatis' and 'The Buke of Four Scoir Thre Questions' in the Appendix to his 'History of the Affairs of Church and State in Scotland from the beginning of the Reformation in the Reign of King James V. to the Retreat of Queen Mary into England, anno 1568,' fol. Edin. 1734. Keith's reprint of the 'Tractatis' was taken from a copy in the Scots College, Paris (cf. *ante*, Introduction, p. lxxx), and Keith informs us that "there is not the least variation made here from the original; and the pages of it (being in all 38, on a small quarto, or large octavo) are carefully marked on the margin as they stand in the original."¹

The Maitland Club reprinted 'The Certane Tractatis,' 'The Last Blast,' 'The Buke of Four Scoir Thre Questions,' and 'Vincentius Lirinensis,' &c., in one volume. The title runs thus: 'Certane Tractatis for Reformatioun of Doc-

¹ Keith, 'Hist.,' Appendix, p. 413, vol. ii. Edin. 1850. Spott. Soc. ed.

tryne and Maneris in Scotland. By Niniane Winzet. M.D.LXII — M.D.LXIII. Reprinted at Edinburgh M.DCCC.XXXV.' This work was "Presented To The Maitland Club By John Black Gracie." It is a quarto, and is prefaced by a "Life of Ninian Winzet," embodied in thirteen pages. This biography, though meagre, is concise, and generally accurate, and has been useful in suggesting sources of information for this edition.

I.—CERTANE TRACTATIS, &c.

FIRST TRACTATE.

The First Tractate consists of "Ane exhortatioun to the Maist Excellent and gracios Souerane Marie Quene of Scottis, &c., To the Bischoipes and utheris Pastores and to al thaim of the Nobilitie within this hir Graces Realme for unfenzeit reformation of doctrine and maneris, and for obteneing of license, to propone in wryt to the Precheours of the Protestantis, certane artyculis tweching doctrine, ordour, and maneris approuin be thame. . . . Delyuerit to the Quenes Grace the 15 of Februar 1561-2."

The First Tractate draws attention to the imminent peril of the State as regards religion, and compares the State to a ship in a storm, and the pastors to the perplexed mariners realising danger on every hand (vol. i. p. 3). With studied terms of praise, the author sarcastically rebukes the ecclesiastics for their unholy lives, impure doctrine, and their vices of ignorance, worldliness, and immorality (pp. 4, 5). Nor does he spare the nobles and laity generally for their greed, avarice, epicureanism, and godlessness (p. 7).

The tractate ends with the request that the author should

be exempted from the observance of the royal enactment forbidding disputations on religious subjects, and should be permitted to address his views in writing to the Protestant clergy, for the purpose of rectifying error and of spreading the truth (p. 10). The author gives two reasons for the request:—

(1.) The impulse of conscientious convictions—the truth's sake (p. 10);

(2.) The negligence of the bishops in not executing this part of their duty (p. 11).

He illustrates the necessity for personal action by showing how his brother clergy had been avaricious, dumb, and false pastors (pp. 11, 12, 13). It concludes with a "Mirror for the Reformation of Estatis," taken from the 13th chapter of Ezekiel (p. 14).

SECOND TRACTATE.

The Second Tractate consists of three questions relating to the lawful vocation of John Knox and his fellow-presbyters, to which are appended three missive letters sent to Knox regarding these unanswered questions.

These three questions correspond with Questions 33, 34, and 35 of 'The Buke of the Four Scoir Thre Questions.'

The first question demanded from Knox his authority for acting as a minister (p. 15); the second wished to discover what authority and precedent existed for the appointment of superintendents (p. 16); the third asked why laymen, who were, like ministers, men of knowledge, should be debarred by the ministers from performing sacred duties (p. 16).

To the first question Knox in the pulpit, referring to Winzet, replied by declaring he was extraordinarily called,

like John the Baptist; to the second, he answered that he had ordained no superintendents nor ministers; to the third he gave an obscure and unintelligible reply, according to Winzet (p. 16).

Consequently, on the 3d of March 1562, Winzet, at the desire of his brethren, wrote the first missive letter complaining of having been misrepresented by the Reformer, and requesting a plain answer upon the subject of Vocation (p. 16).

Knox remained silent. A week afterwards, Winzet again, in the second missive, requested a show of his apostolical power (p. 18). Knox still kept silence. Two days afterwards, on the 12th of March, Winzet, persistent, despatched to Knox the third missive, urging him to give the requisite sign of apostolical power, or else to desist from the usurpation of priestly office, since Knox had renounced the validity of papal ordination (p. 20).

The eager disputant was unable to draw Knox into a formal printed declaration on the subject, and the Reformer's reply was simply a reference from the pulpit.

THIRD TRACTATE.

The Third Tractate, which is prefaced by a prologue to the reader, is a declamation or petition presented to the Magistrates of Edinburgh on the last day of 1561—24th March 1562.

It is a protest consequent upon the action of the magistrates, who, on "Pasch" Monday, 23d March, had caused the doors of certain Catholic citizens to be marked with chalk, and had stopped the Romish celebrations at Easter (p. 23).

The prologue contains an interesting sketch of Winzet's

II.—THE LAST BLAST, &c.

'The Last Blast of the Trompet of Godis Worde,' was, as the title-page indicates, directed "aganis the vsurpit auctoritie of Johne Knox and his Caluiniane brether intrudit Precheouris," &c. It declares its aim to be "to cal abak the scoleris (of the Reformers) frome the plaig of Godis justice" (p. 38). The author proceeds to show how divine punishment overtook those who unlawfully assumed priestly functions, and to lay down the principles which underlie the election and ordination of priests and bishops (pp. 40, 41). The fragment of this tract breaks off in the middle of a fierce animadversion upon schismatics and heretics (p. 45). It is dated "Edinburgi vltimo Iulij 1562."¹

III.—THE BUKE OF FOUR SCOIR THRE QUESTIONS, &c.

"The Buke" is a manual of dogmatic theology thrown into the shape of 83 questions bearing upon those subjects which formed the chief matters of dispute between the Romanists and the Reformers. It is practically a rejoinder to 'The Confessione of the fayht and doctrin beleued and professed by the Protestantes of the Realme of Scotland,' &c., published at Edinburgh in 1561. It is addressed "To the Caluiniane Precheouris." It is a more concise statement of the principal doctrines of the Catholic Church than Quintin Kennedy's 'Compendius Tractive,' which was probably in the author's hand as he wrote his revised MS.²

¹ Winzet, 'Certain Tractates,' vol. i. p. 35.

² Randolph, in a letter to Cecil, of date February 28, 1562, refers to another similar work by Kennedy, which was in circulation in Edinburgh, thus:

The propositions maintained by Winzet are amply supported by references to the Scriptures and to the Fathers, evidencing the author's intimate acquaintance both with the Bible and the best commentaries upon it. The preface "To the Christiane Reidar," gives the reasons which called forth the treatise, with interesting particulars regarding the private life of the author (pp. 49-63).

The "Buke" breathes a fairer spirit than was to be expected in these excited times in which it was composed—and even the address of "the faythful sones of the haly catholik Kirk in Scotland" to Knox and his associates is made to "wiss his helth and illumination of the Haly Gaist" (p. 64). The subjects treated of may be arranged and classified under the following heads:—

The Church, its position, doctrines, and members. Doctrine of sin, sanctification, real presence, sacraments, prayer for living and dead, priesthood, and obedience to rulers.

The sacraments, their number, efficacy, and to whom to be administered.

The priesthood, not laymen or ministers, but clerics ordained by bishops; priest, bishop, and pope; church ornaments, vessels, and consecrated goods; images, solemn seasons, fastings, and prayers, encouraged by Scripture; definitions of disputed terms.

The people ought to obey sovereigns; the result of not obeying those in authority; free-will.

"There came lately a book from the Abbot of Crosraguel (the 'lypperie' abbot, who made the book that the old Bishop of Durham so greatly delighted in), sent unto Mr Knox, containing *eighty-three* articles requiring them to be answered, wherein both Mr Knox and the most part of the noblemen of Scotland are accused of sedition, murder, and treason. Cecil shall receive it and the answer."—'Cal. Stat. Pap. (For.)', 1562, p. 539.

IV.—VINCENTIUS LIRINENSIS.

This is a translation of the well-known treatise on Dogmatics, entitled 'Commonitorium pro Catholicæ fidei antiquate et universitate, adversus profanas omnium Hæreseōn nouationes,' or 'Peregrini adversus Hæreticos,' written by Vincentius, Abbot of Lerinum, a monastery in the island of Lerins, in the Mediterranean. He was a pupil of Cassian. The 'Commonitorium' defines Catholic doctrine as "that which was always, everywhere, and by all men believed." The 'Commonitorium' is a manual of dogmatics. It was written after the Synod of Ephesus in 434 A.D., and condemns, in its arguments, such heresies as those of Novatian, Arius, Eunomius, Macedonius, Photinus, Pelagius, Nestorius, and others. Winzet, in marginal notes, draws occasion to the similarity or identity he fancied he marked in those heresies and the teachings of Luther, Calvin, and other reformers. The translation consists of thirty-three chapters, to which is prefaced an address "To the Maist Gracious Souerane, Marie Quene of Scottis." There is also appended a "recapitulation," to which Winzet adds a Latin epigram. The translation is close and well executed.

V.—THE FLAGELLUM AND THE VELITATIO.

These treatises, being in Latin, do not come within the scope of this edition of Winzet's works. A short description of these works, and of their aim, is given in the account of the original editions of the abbot's writings, at pp. lxxxiii-lxxxvii.

THE LANGUAGE.

Winzet wrote in what is termed the Middle-Scottish language, as spoken by Lowlanders, like the author of 'The Complaynt of Scotlande'—"auld plane Scottis," as Winzet, "nocht acquyntit with gour Southeroun," himself styled it. On account of the close relationship between France and Scotland, many French words were in common use, and these, along with terms borrowed from Latin, with very little transformation, appear in Winzet's works. The author's diction in the maternal tongue is more natural than when he affects to express his ideas in classical terminology. Archaic forms, both of Old and Middle English, frequently recur,—*al, ar, aucht, barne, beleve, breder, brether, childer, erar, erast, eine, forget, fader, faderris, moder, ma, twelf, wrayith* (old Northumbrian *wræðo*), *werray*.

A trace of inflection also lingers, as in,—*fewis days, saidis idolatouris, materis ellis, the auchtin day* (i.e., eighth), *be Gode, baernes*.

Substantives in the plural number terminate in *-is* and in *-es*,—*chenzeis, citeis, couponis, effeiris, sones, nationes, questiones*, "*all countreis and collegis dois deplore*."

The use of *self* as a substantive is common,—*the self, me self, our Salviour self, veritie self*.

The present participle frequently ends in *-and*,—*hawand, beand, desyrand*.

The past participle terminates generally in *-it*,—*cariit, inunit*.

The form *a* of the early period, as well as *ane* for *a*, one, of the middle period, is found. The verb *in the plural*

sometimes terminates in *-is*, agreeing with substantive,—*zour awin scoleris thinkis*.

In plural forms the consonant preceding the terminal *-is* is often doubled,—*nobillis, magistrattis, sonnis, tabillis*.

Sometimes a consonant ending a word is doubled,—*perrell, titill, forzett, Paull, reull, houss*.

Latin words, very little transformed, appear in abundance,—*amittis, astrict* (to bind), *contrarius, corroboring, detrect, distinctis* (verb), *to infirm, ingerit, intend* (incline), *object* (oppose), *opponis, passible, præsens, promitt* (substantive), *promittand, segregat, supponis*.

Words showing a French parentage are of frequent occurrence,—*burgeonis, citeis, couponis, fine* (end), *gloir, gre, liberte, mariage, pance, pray* (praie=prey), *prayair* (prière), *puissant, puldre, ransom, renegat, sangleris, sauff, verite*.

The author has had no definite rule to guide him in spelling, and consequently in his works the same word appears in several forms, often, too, on the same page, thus—*ressoning, reassonis, resonis, reasonis; awalke, awalk; precheour, prechour, prechores*.

The conjunction of the auxiliary with the substantive verb is very common, as—*salbe, wilbe, &c.*; and the printer joins words together on no fixed principle, but apparently as space allows, as—*tobe safer, insafer, setfurth, &c.* This reprint exemplifies this in one or two instances.

Terminal *-e* was freely used by the author,—*ande, Lorde, worde, zoure, quhate, thate*; but probably in many cases the *-e* was simply a final, which the printer mistook for *-e* and sometimes *-l*.

The letters *u, v, w*, seem to have been used after no rule, *festual, pover, sewin* (seven), *zow*. The letters *y* and *i*, simi-

larly, were freely interchanged, the *y* apparently being also pronounced *-yi*,—*hyech*, *wyl*, *sayngis*, *layt*.

In reprinting the works of Winzet, care has been observed to retain the antique forms of words found in the original editions, with the exception of palpable misspellings. All changes of importance have been indicated in the foot-notes. The original editions give proof of the use of no rule for the employment of capital letters: in this reprint capitals are used according to modern practice.

The best thanks of the Society are due to many gentlemen who have rendered me invaluable assistance in tracing the career of Winzet:—to the most Reverend Archbishop Smith, Edinburgh, for obtaining a search in the registers of the University of Louvain; to the Rev. Principal Grant, Blairs, for the use of, and to the Rev. Dr Fraser, Blairs, for writing the accurate, annotated copies of the MSS. in Blairs College; to the Rev. Joseph Stevenson, S.J., London, and to the Rev. Father Cody, O.S.B., Fort Augustus, for kind help in many ways; to Mr Law of the Signet Library for valuable suggestions and references to sources of information; to Mr Webster, Edinburgh University Library, to Mr Limburn and to Mr Galbraith, Glasgow University Library, for their courtesy and willing aid during my investigations at the libraries; to the Rev. Patrick Beaton, Paris, for rendering me help in carrying out the successful search at the Archives Nationales, Paris; and to the Secretary, the Rev. Dr Gregor, for revising the proof-sheets.

The thanks of the Society are also due to the Library

Committee of Edinburgh University, for kindly intrusting in loan to me the rare first editions of the 'Certain Tractatis' and 'The Last Blast,' together with the MS of 'The Buke of Four Scoir Thre Questions,' with the aid of which the reprint of Winzet's works has been made.

J. KING HEWISON.

ROTHESAY, *July* 1888.

ADDENDUM.

With regard to the difficulty of identifying William and Ninian Winzet (Introduction, *ante*, pp. xii-xvi, xliii, xlv) I find, on the eve of going to press with this work, that similar difficulties have been experienced by the author of 'Henry VIII. and the English Monasteries.' In referring to the monks and nuns of the houses suppressed by King Henry VIII., he writes :—

"The difficulty of identifying the religious at this time is very considerable. They are variously described by their Christian, religious, or surnames, and often also by the name of their birthplace. Hence there is no doubt that a great number more really received pensions, but no under the same name as that by which they are entered in the *Comperta*." ¹

J. K. H.

¹ 'Henry VIII. and the English Monasteries.' By Francis Aidan Gasquet O.S.B. Vol. i. p. 353, footnote. 2d edit. Lond. 1888.

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Infirmitate de melle Junij de quo figura. Confirma
 Eademque ad M. Magarini. Hic hinc. Hic illinc
 induta supplicari. Epistola. Junij magis per Epistola
 induta deus (per. D. melle) per angustia in suis favori
 per Junij de. Hic facta. Hic melle. Hic deus. Hic magis
 de per. Hic melle. Hic deus. Hic magis. Hic deus. Hic magis
 melle et ita per op. Hic melle.

M. Magarini 18

(From the Minute-Book of the Congregation of the German Nation of the University of Paris: Archives Nationales, Paris, Reg. II 2589, fol. 152; cf. Appendix, p. civ.)

APPENDIX TO INTRODUCTION.

APPENDIX A.

BULLA GREGORII XIII. PAPÆ INSTITUENS NINIANUM WINZETUM IN ABBATEM RATISBONENSEM.

GREGORIUS, Episcopus, Servus servorum Dei, dilecto Filio Niniano Winzeto, Presbytero Glasguensis Diœcesis, Magistro in Theologia, salutem et Apostolicam Benedictionem. Apostolicæ sedis providentia circumspecta cupientibus vitam ducere regularem, ut eorum pium propositum ad laudem divini nominis adimplere valeant, Apostolico consuevit adesse præsidio ac circa statum Ecclesiarum et Monasteriorum quorumlibet quæ Pastorum regiminibus sunt destituta, prospere dirigendum diligenter intendit, ut Ecclesiæ et Monasteria ipsa operationis suæ ministerio idoneis commissa personis supremi favoris suffragante auxilio votivæ prosperitatis successibus gratulentur. Cum itaque sicut accepimus monasterium Sancti Jacobi Scotorum Ratisbonæ ordinis S. Benedicti, cui quondam Thomas Anderson ipsius monasterii Abbas dum viveret providebat, per obitum ejus Thomæ Abbatis qui extra Romanam curiam diem suum clausit extremum, vacaverit et vacat ad præsens, et sicut accepimus tu ob melioris vitæ frugem cupias in dicto monasterio una cum pro tempore existentibus illius conventus sub habitu regulari virtutum Domino famulari. Nos tam huiusmodi laudabili proposito confovere ac eidem monasterio, ne longæ vacationis exponatur incommodis, de Persona secundum cor nostrum utili et idonea per quam circumspecte rite et salubriter dirigi valeat, providere cupientes ac sperantes quod tu qui, ut asseris, ex regno Scotiæ oriundus existis et de cujus religionis zelo, vitæ munditia, honestate morum, spiritualium providentia, et temporalium circumspectione, et multiplicarum virtutum donis fide digna apud nos testimonia perhibentur, eidem Monasterio poteris esse plurimum utilis et etiam fructuosus, te a quibuslibet excommunicationis suspen-

sionis et interdicti aliisque ecclesiasticis sententiis censuris et poenis, à jure vel ab homine quavis occasione vel causa latis si quibus quomodolibet inodatus existis ad effectum præsentium dumtaxat consequendum, harum serie absolventes et absolutum fore censentes præfato Monasterio, cujus occurrente vacatione illius Abbas per pro tempore existentes ejus conventus eligi consuevit, ac quod ad præsens conventu caret cum ibi duo tantum adsint Monachi, quorum alter Novitius nondum prædictum ordinem professus existit, et de quo consistorialiter disponi non consuevit, et cuius et illi forsitan annexorum (?) fructus redditus et proventus ad quadraginta florenos auri in libris cameræ taxati reperiuntur, sive ut præmittitur sive alias quovis modo, quare etiam si ex illo quævis generalis reservatio et in corpore juris clausa resultat præsentibus haberi volumus pro expresso ut ex alterius cuiuscumque persona seu per liberam cessionem, dicti Thomæ Abbatis vel cujusvis alterius de illius regimine et administratione in dicta curia vel extra eam etiam coram Notario publico et testibus sponte factam etiam si tanto tempore vacaverit quod ejus provisio juxta Lateranensis concilii statuta aut alias canonicas sanctiones ad Sedem prædictam legitime vacaverit devoluta existat, et illa ex quavis causa ad Sedem eandem specialiter vel generaliter pertineat, et super eisdem regimine et administratione inter aliquos cujus statum præsentibus habere volumus pro expresso pendeat indecisis, dummodo tempore dato præsentium non sit eidem monasterio de Abbate canonice provisum de persona ex nunc prout ex tunc et e contra postquam habitum per pro tempore existentes Monachos gestari solitum susceperis et professionem regularem per eosdem Monachos emitti solitam expresse emisseris, auctoritate apostolica providemus, teque illi in Abbatem præficimus ac de eadem persona tua eodem Monasterio provisum, teque illi in Abbatem præfectum fore decernimus, curam regimen et administrationem dicti Monasterii tibi in spiritualibus et temporalibus committendo. Quocirca Venerabilibus Fratribus nostris Assaphiens., Ratisbon., et Frisingen., Episcopis per Apostolica scripta mandamus quatenus ipsi vel duo aut unus eorum per se vel per alium seu alius te si sis idoneus et aliud canonicum non obsistat in dicto Monasterio in Monachum et in fratrem auctoritate nostra recipiant, tibi que regularem habitum juxta monasterii consuetudinem exhibeant, nec non professionem per eosdem monachos emitti solitam prædictam, si illam in ipsorum vel alicujus eorum manibus sponte emittere volueris hac vice dumtaxat recipiant et admittant facientes te inibi sincera in Domino charitate tractari, tibi que in adpiscenda possessione seu quasi regiminis et administrationis prædictorum ac bonorum dicti monasterii eadem auctoritate nostra assistentes faciant tibi a pro tempore existentibus conventu præfatis obedientiam et reverentiam debitas et devotas nec non a dilectis filiis Vassalis et aliis subditis ejusdem monasterii consueta servitia et jura tibi ab eis debita integre exhibere, contradictores dicta auctoritate nostra appellatione posthabita compescendo. Non obstantibus felicitis

recordationis Bonifacii Pontificis octavi prædecessoris nostri et aliis Apostolicis constitutionibus ac monasterii et ordinis prædictorum juramento, Confirmatione Apostolica, vel quavis firmitate alia roboratis statutis consuetudinibus contrariis quibuscumque, aut si pro alio vel aliis in dicto Monasterio scripta Apostolica forsitan sint directa seu si conventui et Vassallis ac subditis prædictis vel quibusvis aliis communiter vel divisim ab eadem sit Sede indultum quod interdici suspendi vel excommunicari non possint per litteras Apostolicas non facientes plenam et expressam ac de verbo ad verbum de indulto huiusmodi mentionem. Nos enim tibi a quocumque malueris Catholico Antistite gratiam et communionem dictæ Sedis habente munus benedictionis recipere libere valeas, ac eidem Antistiti, ut munus ipsum tibi impendere licite possit, licentiam et facultatem concedimus per præsentem. Volumus autem quod idem Antistes qui tibi munus præfatum impendit a te nostri et Romanæ Ecclesiæ nomine fidelitatis debitæ solitum recipiat juramentum juxta formam quam sub bulla nostra mittimus introclusam ac formam juramenti huiusmodi quod præstatis Nobis de verbo ad verbum per tuas patentes litteras tuo sigillo munitas per proprium nuncium quantocius destinare procures. Quodque per hoc prædicto Episcopo Ratisbonensi cui monasterium ipsum subesse dignoscitur nullum in posterum præjudicium imponeretur, ac quod tu monasterii conventum huiusmodi ad justum Monachorum numerum pro modo fructuum ac reddituum ejusdem ac in eo divinum et Monasticum cultum et regularem disciplinam illius ordinis quam primum restituere et exercere tenearis. Datum Romæ apud S. Petrum anno incarnationis Dominicæ MDLXXVII.¹ Id. Junii Pontificatus nostri anno sexto.—Pro Rmo. Dno. Summatore,

ANTONIUS CONFREDINUS.
CÆSAR GLORIERIUS.

—Ratisbon MSS. Blairs.

APPENDIX B.

ACT OF PARLIAMENT, JAMES IV., 1494, cap. 54. "That all Barronnes and Free-holders, that ar of substance, put their eldest Sonnes and aires to the schules."

"Item, It is statute and ordained throw all the Realme, that all Barronnes and Free-holders that ar of substance, put their eldest Sonnes and aires to the schules, fra they be sex or nine zeires of age, and till remaine at the schules, fra they be sex or nine zeires of age, and till remaine at the schules, quhill they be competentlie founded & have perfite *Latine*. And thereafter to remaine three zeirs at the Schules of Art and jure, swa that they may have know-

¹ Brockie has MDLXXXVII, the Bull itself 77; the former of course has erred, as Gregory XIII. ascended St Peter's chair 1572: besides, Brockie says expressly that Abbot Ninian *adeptus est Abbatiam anno 1577*.

ledge and vnderstanding of the Lawes: Throw the quhilks justice may remaine vniversally throw all the Realme: swa that they that ar Schireffes or Judges Ordinares, vnder the Kingis Hieneffe, may haue knowledge to doe Justice that the puir people sulde haue na neede to seek our Soveraine Lordis principal Auditour, for ilk small injurie: And quhat Barronne or Free-halder of substance, that haldis not his sonne at the Schules, as said is, havand na lauchfull essoynie, bot failzies herein, fra knowledge may be gotten thereof, he sall pay to the King the summe of twentie pound."—'The Laws and Acts,' &c., Skene's Edit., f. 89, *verso* Edin., 1591.

APPENDIX C.

EXTRACTS FROM THE PROCURATOR'S MINUTE-BOOK OF THE GERMAN NATION, IN THE UNIVERSITY OF PARIS, SIGNED BY WINZET.

PRIMA NINIANI WINZETI, *Scoti, diæcesis Glasguensis, in constantissima Germanorum natione, procuratio.*

Anno Domini millesimo quingentesimo sexagesimo septimo, mensis vero Septembris die 22, constantissima Germanorum natio, pro vetere maiorum consuetudine in peristyllo Maturinorum congregata, his prius, que Desyderio Phileberto superiore procuratore, gesta erant approbatis et collaudatis, me in eius locum suffecit; et ita conclusum.

N. WINZET.

Vigesimo primo Octobris, comitiis legitime pro more in æde D. Mathurini sacra habitis, magistratus meus, approbatis que a me superiore mense gesta sunt, prorogatus est in sequentem mensem; et ita conclusum.

N. WINZET, Sr.

Die . . . mensis Octobris, admissus est Johannes Hussonii, per resignationem factam ab Jacobo Clerk, in nuntiatum episcopatus Londensis; et ita conclusum.

N. WINZET, Sr.

Die 18^o Novembris admissus est Petrus Mailyard, nuntius diæcesis Middilburgensis, per mortem Johannis Cambray defuncti; et ita conclusum.

N. WINZET, Sr.

—Archives Nationales, Paris, Register H. 2589, fol. 129. Fol. MS.

Secunda NINIANI WINZETI, *Scoti, procuratio, anno Domini millesimo quingentesimo septuagesimo secundo.*

Eiusdem anni 12 calendas Novembris, constantissima Germanorum natio, ad D. Mathurini solemniter congregata, superioris procuratoris actis omni ore approbatis, eique pro diligentia gratiis habitis, me infra-scriptum in procuratorem elatum confirmant, et ita est conclusum.

NIN. WINZETUS.

Eadem Germanorum [natio], convocata ad D. Juliani cum ceterarum nationum procuratoribus ab amplissimo D. rectore, ibidem pro eligendis censoribus presente, nominant prudentem virum, M. Thomam Winterhope, pro se censorem, qui, postea in cubiculo ipsius rectoris coram electis viris propter impedimentum quod restitit ei primo die mensis Januarii, languens eius annui officii minime capax, eo quod e natione accepturus pileum doctoralem in theologicis, paulo postea erat excessurus, approbatus et confirmatus fuerat; et ita est conclusum.

NIN. WINZETUS.

Decimo quarto Calendas Decembris, Germanorum natio, ad ædem D. Mathurini sacram convocata, meum procuratorium munus in alterum sequentem mensem prorogant; et super me conclusum est.

N. WINZETUS.

Idibus Decembris, convocata est cum ceteris nationibus Germanorum natio, ad D. Mathurini, de diversis capitibus ab Academia mea spectantibus consultatura ubi cum ceteris nationum procuratoribus primo admisit et approbant papyritarium in locum defuncti. Deinde probum adolescentem, propter humanitatis officia et obsequia prestita suo avunculo similiter, et propter tenuitatem fortunæ dicti ipsius avunculi, admisit bibliopolam, sed ita ut ne in consequentiam id traheret, conservata interim conviventia dicto. Præterea officium bibliopolæ contulit Juliano per mortem. . . . Ad hæc decrevit ut diligenter et accurate defendantur mea concessa ab Academia ipsis pergamenariis, sed ipsorum sumptibus. Annuit quoque supplicationi ingenui adolescentis et procuratoris fiscalis, videlicet ut supplicaretur ab Academia apud summum pontificem qui restabat ad cenobitam S. Genovefe, ne plus deinceps exigat a graduandis quam unum aureum solarem. Postremo libenter annuit supplicationi viri, tum eruditissimi tum et integerrimi—Jo. Themstoris, Scoti, qua petiit litteras testimoniales et suæ doctrinæ, jam per viginti annos in Academia abunde manifestatæ, in perpetuo prehabito exercitio, necnon et de fidei integritate vitæque inculpatæ moribus. Necnon et approbant ipsius rectoris sapientissimi et electionem et acta.

Et ita per me conclusum est.

NINIA. WINZETUS.

Die decimo nono Calendas Januarii, Germanorum natio, ad D. Mathurini convocata, concessit comitatem amplissimo D. rectori . . . Lucanio, in ædem S. Germano Antissidorensi sacram, ad implorandam divinam clementiam pro conservatione etc. et huius almæ academïæ. Necnon et quæ dicto papyrario superiori proposita erant cum cæteris nationum procuratoribus confirmant.

Et ita per me conclusum est.

NINIA. WINZETUS.

—Reg. H. 2589, fol. 149.

Tertia NINIANI WINZETI procuratio.

Secundo die Junii, anno Domini millesimo quingentesimo septuagesimo tertio, constantissima Germanorum natio, ad D. Mathurini solemniter convocata, superioris domini procuratoris actis omnibus, omni uno ore et calculis, approbatis, atque itidem ipsi gratiis pro impensis laboribus actis, vnanimo consensu me eius successorem ad procuratorium magistratum designarunt; atque ita est conclusum.

NINIANUS WINZETUS.

Vicesimo quinto die mensis Junii, anno quo supra, constantissima Germanorum natio, ad D. Mathurini legitime congregata, audita supplicatione probi viri Johannis Massye super resignatione nuntiatus Durensis (seu Dunelmensis) in Anglia, in suum favorem per Johannem de Boys facta, vnanimo consensu dictum Massye ad prefatum nuntiatum, accepto ipsius merito, ut moris est, admiserunt; et ita per me est conclusum.

NIN. WINZETUS.¹

Die sexto Julii, præfata natio, ad D. Mathurini legitime convocata, audita supplicatione honesti viri Petri Santeul pro officio nuntiatus archiepiscopatus Upsalensis in Suetia, tunc vacante per obitum Johannis de Menard, uno omni ore dictum Petrum, addito ipsius merito, pro more, ad dictum officium delegit et admisit; et ita per me est conclusum.

NINIA. WINZETUS.

Die vigesima quinta Augusti, habitis ad D. Maturini publicis nationum comitiis, prorogatum est meum munus procuratorium in sequentem mensem; et ita per me est conclusum.

NINIA. WINZETUS.

—Reg. H. 2589, ff. 152, 153.

APPENDIX D.

PREFATORY ENCOMIUM TO LESLIE'S HISTORY, BY WINZET.

De IO. LESLÆO, Episcopo Rossensi. Aduersis rebus in dies magis inclarescente, Niniani Vuinzeti, Monasterii Scotorum Ratisbonensis Abbatis, Decastichon.

Quid palpas fortuna leuis, quid turbine pulsas?
 Quem moueas nullo marte, vel arte gradu?
 Iam scis, quid fuerit Leslæum arctare duello:
 Huic tradis uictas dum superata manus.

¹ A facsimile of the two preceding minutes is given at page xcvi.

Ille tuas iras, stultissima, risit & artes :
 Ridendo & magnum pondus honoris habet.
 Risit & in cumulum traduxit jure triumphī :
 Quod mage te tollat, cœca, furente caput.
 Cum sanctæ fidei patriæque ac principis almæ
 Sit dux seruandæ, te miser hoste foret ?
 Quem patria pulsum spreuisti, hunc Anglia honorat ;
 Hujus & haud uictam carcere, morte fidem.
 Vnde uirum solida cantatum laude Britannis
 Cum fremis, & cogis trans mare regna petat :
 Cogis & ut uacuum, dum fortia facta uirorum
 Scribit, Romano clareat Imperio.
 Clarus erat, fortis dum publica munera obiret :
 Nunc lingua atque fide clarior historiæ.
 Ergo quam stolidè numen fortuna puteris,
 Monstrat Leslæus victor ubique tui.—N. V.
 —Leslie's 'De Origine,' &c., Introduction, Rome, 1578.

APPENDIX E.

TESTIMONIUM DE LICENTIATU THEOLOGICÆ.

Decanus et collegium theologorum academix Duacensis lectori S. D. P.

Cum non academiæ catholicarum modo sed scholarum quoque
 seu collegiorum quæ facultates nominantur vulgo, sit singulorum
 primum quidem discipulos commissos fide pariter ac moribus excolere,
 deinde commendatos de suis meritis Reipublicæ Christianæ jubere
 servire quemque pro sua professione ; nostra hæc academia duacensis,
 et quam maxime decebat theologica schola ut in priore. . . . semper
 sedula fuit ac Deo bene iuvante semper erit, ita noluit unquam alumnis
 genuinis deesse suffragio. Quapropter si hoc unquam alias nobis
 videbatur faciendum, hoc sane tempore imprimis diligenter et merito
 præstandum erat, quo fide moribus et eruditione commendatissimus
 nobis magister Ninianus Winzet, Scotus, poposcit a nobis testimonium
 profectus sui in re theologica et honoris seu gradus ei ob id a collegio
 nostro concessi. Nam justitiæ officium non postulat modo, ut quod
 cuique debeatur, exsolvatur et reddatur, verum illud quoque necesse
 est, curet et efficiat, ut pro meritis ac dignitate quemque remuneretur
 atque honoret. Quocirca Winzetum nostrum testamur hic quater in
 theologorum scholis doctissime pro licentia respondisse ; deinde die
 duodecimo Julii 1575 attestamur nostrum Winzetum donatum theo-
 logica licentia. Quocirca universos ad quos doctissimus hic licen-
 tiatus noster deventurus est, velimus magnopere rogatos, ut eum loco
 ac gradu eo habeant quo demonstratus est habendus, et quibus-

cumque valebunt, atque is requiret, studiis ac beneficiis juvent. Quae si nos impetrasse et quicquam ei profuisse unquam nostram istam commendationem intelleximus, damus fidem nos fore beneficii accepti memores et non dissimili studio merituos qui vicissim nobis ab iisdem forte commendabuntur : attamen quo nullus cuiquam maneat scrupulus et liquida veritas virtuti adstipuletur, sigillum collegii nostri his appendi iussimus et notarii nostri manu obsignari. Vale.

Datum Duaci, anno Domini millesimo quingentesimo septuagesimo quinto, mense Augusti die quinto.

Et ego Andreas debastre, sacra auctoritate Apostolica notarius publicus, necnon facultatis theologicæ bedellus juratus in fidem et testimonium omnium præmissorum, obsignavi.

The seal attached is a representation of the Holy Ghost descending on the Apostles on the day of Pentecost.

—Ratisbon MSS., Blairs.

APPENDIX F.

TESTIMONIUM BY BISHOP GOLDWELL OF THE FACT OF WINZET'S INSTALLATION AS ABBOT OF ST JAMES'S.

Thomas Godvellus, Dei et Apostolicæ Sedis gratia Episcopus Assafensis, Universis et Singulis præsentis litteras inspecturis, visuris, lecturis, et audituris, Salutem in Domino sempiternam. Universitati vestræ notum facimus per præsentis quod nos hodie data præsentium Romæ, in ecclesia Sanctissimæ Trinitatis Nationis Anglicæ de Urbe, vigore facultatis a Sanctissimo Domino nostro, Gregorio, papa decimo tertio, in litteris Apostolicis sub plumbo, Reverendo Domino Niniano Winzeto, Scoto, Magistro in Theologia, concessis sub dato, Romæ, apud Sanctum Petrum, anno Millesimo Quingentesimo septuagesimo septimo, Idibus Iunii, Pontificatus eiusdem Sanctissimi Domini Nostri Papæ anno sexto adhibitis, et assistentibus nobis Reverendis Dominis Alexandro Rastello, Abbati Sancti Sebastiani et Salvatori de Sancto Salvio Florentin., Abbate Sancti Præxedis, ac infrascripto magistro Ceremoniarum, eundem Reverendum Dominum Ninianum Winzetum, præsentem Monacum Monasterii Sancti Jacobi Scotorum, ordinis Sancti Benedicti, fecimus et deputavimus ; eidemque regularem nabitum dicti Monasterii exhibuimus, nec non professionem per eosdem monachos emitti solitam in manibus nostris sponte factam ab eodem recepimus cum solitis ceremoniis. Deinde virtute earumdem litterarum Apostolicarum eidem Reverendo Domino Niniano Winzeto, munus benedictionis in Abbatem dicti monasterii Sancti Jacobi Scotorum impendimus, cum ceremoniis et solemnitatibus fieri et servari solitis,

Sedis in eundo et redeundo honorifice tractabo, et in suis necessitatibus adjuvabo. Jura, honores, et privilegia, et auctoritatem Romanæ Ecclesiæ, domini nostri, papæ, et successorum prædictorum conservare et defendere, augere et promovere, curabo. Nec ero in consilio, vel facto, seu in tractatu in quibus contra ipsum dominum nostrum vel eandem Romanam Ecclesiam aliqua sinistra vel prejudicialia personarum, juris, honoris, status, et potestatis eorum machinentur. Et si talia a quibuscumque tractari novero, vel procurari, impediam hoc pro posse, et quantocius potero, commode significabo eidem Domino nostro vel alteri, per quem ad ipsius notitiam pervenire possit. Regulæ Sanctorum, Principum decreta, ordinationes, sententiæ, provisiones, reservationes, et mandata apostolica, totis viribus observabo, et faciam ab aliis observari. Hereticos, scismaticos, et rebelles Domino nostro vel successoribus prædictis, pro posse persequar et impugnabo. Vocatus ad Synodum veniam nisi prepeditus fuero canonica prepeditione. Possessiones vero ad Mensam meam pertinentes non vendam, neque donabo, neque impignorabo, neque de novo infendabo, vel aliquo modo alienabo, et cum consensu conventus Monasterii mei, inconsulto Romano Pontifice.

Sic me Deus adjuvet et hæc Sancta Dei Evangelia.

—Ratisbon MSS., Blairs.

APPENDIX H.

FACULTAS ABSOLVENDI SCOTOS QUI IN HÆRESIM DELAPSI ERANT AC LEGENDI LIBROS HÆRETICOS.

Jacobus Sabellus, Episcopus Sabinensis, Joannes Franciscus de Gambara, Sanctæ Anastasiæ, Ludovicus Madrucius, Sancti Honofrii, et Julius Antonius Sanctorius, Sancti Bartholomæi in Insula titulorum, miseratione divina Sanctæ Romanæ Ecclesiæ, Presbyteri Cardinales in universa Republica Christiana, contra hæreticam pravitatem Inquisitores generales, a Sancta Sede Apostolica specialiter deputati, Reverendo Domino Niniano Winzeto, in sacra Theologia Doctori, Abbati Sancti Jacobi Scotorum Ratisbonæ, salutem in Domino sempiternam. Quoniam ex nostri officii debito tenemur quantum in nobis est invigilare, ut devii et seducti a Catholicæ fidei tramite ad veritatis agnitionem reducantur et revocentur, idcirco Tibi, Domino Niniano Abbati, præfato de cuius integritate doctrina et religione, ea omnia nobis polliceri possumus quæ ad reducendos eos qui a fide Catholica discesserunt in viam rectam salutis sunt necessaria, vigore auctoritatis et potestatis nobis per sanctam sedem Apostolicam attributæ, tenore præsentium, concedimus et impartimur facultatem et potestatem, dum Ratisbonæ pro tempore resederis quoscumque Scotos ad te venientes,

qui a fide Catholica et Sanctæ Romanæ Ecclesiæ unitate aberraverint, hæreticos, et schismaticos excommunicatos, et censuris ecclesiasticis ob crimen hæresis et lectionis et retentionis librorum prohibitorum innodatos, qui tamen corde sincero et, fide non ficta, sponte et libere venerint, hæresesque et errores suos detestantes, in gremium Sanctæ Matris Ecclesiæ recipi et admitti instantius postulaverint, ad nostrum beneplacitum in foro dumtaxat conscientiæ absolvendi, iniuncta eis pro modo culpæ pœnitentia salutari, ac cum eisdem qui clerici fuerint super irregularitate per eos præmissorum occasione contracta dispensandi. Ita tamen ut sacramentarii in sacris ordinibus constituti a ministerio altaris et sacramentorum administratione arbitrio tuo suspendantur. Et ut efficacius et facilius in illis partibus munere tuo ad Dei gloriam fungi, et hæreticorum fallacias argumenta errores et latratus refellere, refutare, atque compescere possis, et valeas vigore facultatis et auctoritatis nobis concessæ licentiam et facultatem per te ipsum legendi, habendi, et retinendi ad effectum confutandi ut præfertur, absque conscientiæ scrupulo et censurarum incursu, quoscunque cuiusvis sectæ et reprobatae lectionis libros hæreticos etiam in Indice prohibitos, clam tamen et sine aliorum scandalo ac ad huiusmodi usum tuum et nostrum beneplacitum tantum, tenore præsentium, damus, concedimus, et impartimur. In quorum omnium et singulorum fidem et testimonium præmissorum præsentis litteras, per infrascriptum nostrum officiique ejusdem Sanctæ Inquisitionis notarium fieri fecimus, manibus nostris subscriptas, et sigilli ejusdem Sancti Officii, quo in talibus utimur, jussimus appensione muniri. Datum Romæ, in prædicta generali Congregatione Sanctæ Inquisitionis, Die Jovis, Prima mensis Augusti, sub anno a Nativitate Domini, Millesimo Quingentesimo Septuagesimo Septimo, Indictione quinta, Pontificatus Sanctissimi in Christo Patris et Domini, Nostri Domini Gregorii, divina Providentia Papæ decimi tertii, Anno eius sexto.

JACOBUS, Carlis. Sabellus.

J. FRANC^s., Carlis. de Gambara.

LUD^s., Carlis. Madrucius.

JUL. ANT., Carlis. Sanctorius.

—Ratisbon MSS., Blairs.

APPENDIX I.

LETTER FROM QUEEN MARY TO EMPEROR RUDOLPH THE SECOND.

SACRA CÆSAREA MAJESTAS,—

Cum perlatum est ad me de obitu felicissimæ memoriæ Ferdinandi, parentis Sacræ Cæsareæ Majestatis vestræ, dolui grauiter pro eo ac debui, sed vicem potius Reipublicæ Christianæ, quæ tali Principe tam importuno tempore orbata esset, quam illius qui solutus compagi-

bus corporis in cœlum volarit, seque cum diuinis illis mentibus conjunxerit. Leniuit dolorem meum, meque summa lætitia affecit communis consolatio, quod patri successisset Majestas vestra, quæ non modo insisteret patriis vestigiis, sed auctam etiam gloriam æmularetur. Hujus animi mei testes, si res meæ ita tulissent, misissemus statim ad Majestatem vestram et litteras, et nuntios. Verum cum necesse esset seruire tempori, ferreque meam aduersam fortunam, longius distuli officium; quod hoc tempore libenter repeto, cum data mihi sit occasio petendi ab ea quod paucis exponam. Sunt nonnulla monasteria in Germania, ex lege et conditione in fauorem Scotorum olim erecta, vt in iis Scoti homines educarentur, Scotique itidem præficerentur. Jus ipsum a nostratibus longissima possessione retentum est, ab aliis proxime propter Scotorum absentiam vsurpatum. Hinc a Sacra Cæsarea Majestate Vestra vehementer peto, vt idem ius velit ipsis Scotis tueri, et in Monasteria, quæ sub Imperio et ditione sua vacauerint, iubeat illos recipi, qui pro Religione Catholica et pro fide erga me, exilium aliaque omnimodo patiuntur. Imprimis aut illi commendo Ninianum Winzetum, Theologiæ Doctorem, Confessarium meum, cui non ita pridem de Ratisponen. monasterio legitime promissum est.

Hoc erit dignum summa iustitia et pietate Sacræ Cæsareæ Majestatis Vestræ, meque illi deuotam immortalis astringet beneficio, Vti ex Episcopo Rossensi nostro, qui hæc negotia isthic curat, latius intelliget. Interim Deus illam diu felicem seruet.

Superscriptio Litterarum sic erit: Sacræ Cæsareæ Majestati.

—State Papers, Scotland. Mary Queen of Scots, vol. xi., No. 8. 'Cal. Stat. Pap. (Scot.),' vol. ii. p. 926.

APPENDIX J.

REPLY OF EMPEROR RUDOLPH TO QUEEN MARY.

Rudolphus Secundus, Diuina fauente clementia, Electus Romanorum Imperator semper Augustus, ac Germaniæ, Hungariæ, Bohemiæ, Dalmatiæ, Croatia, Sclauoniæ, Rex, Archidux Austriæ, Dux Burgundiæ, Stiriæ, Carinthiæ, Carniolæ, et Wertembergæ, et Comes Tirolis, et Serenissimæ principi Dominæ, Mariæ Reginæ Scotorum, Consanguineæ et sorori nostræ charissimæ salutem, cum incremento omnis boni ac complacenti affectu. Serenissima Princeps consanguinea et soror nostra charissima, reddidit nobis hisce diebus Serenitatis vestræ orator Reverendus deuotus, sincere nobis dilectus, Joannes Leslæus, Episcopus Rossensis, Serenitatis Vestræ literas pridie calendas Maii datas, at quæ Serenitas Vestra nobis per eundem exponi voluit, diligenter retulit. Quæ cum plenaque ad Seren-

itatis Vestrae erga nos synceri animi voluntatem (de qua nobis optime semper persuasum fuit) necnon dolorem ex diui quondam Imperatoris Maximiliani, Domini genitoris nostri colendissimi, Augustae memoriae, obitu conceptum, declarandum pertineant, nos sui istius in vtrumque studii testificationem, beneuolo gratoque animo accipimus. Nobis quidem vti Serenitas Vestra facile aestimabit, casus ille non potuit non longe acerbissimus accidere. Quemadmodum vero nobis diuinæ voluntati cui frustra reluctaturi essemus acquiescendum fuit, ita Serenitatem Vestram in iis etiam, quæ illi minus secunda obueniunt, humanæ sortis non immemorem esse confidimus. Ea spe fore, ut Serenitas Vestra meliori rerum statu fruatur. Quod cum pro nostra in Serenitatem Vestram sincera affectione summopere optamus tum vero in ceteris, quæ prædictus Serenitatis Vestrae orator præposuit ad ipsum nos remittimus: eidem quod reliquum est fraternæ nostræ benevolentia studia propenso animo deferentes. Datum in arce nostra Regia Pragæ, Die decima mensis Octobris, Anno Domini Millesimo Quingentesimo Septuagesimo octavo, Regnorum nostrorum Romani Tertio, Hungarici septimo, Bohemici vero quarto. Eiusdem Serenitatis Vestrae bonus frater

RUDOLPHUS.

VT. SUIEHEVSE.

D. ROBERNBURGER. (sic).

Superscribitur: Serenissimæ Principi Dominæ Mariæ Reginae Scotorum Consanguineæ et sorori nostræ charissimæ.

—State Papers, Scotland. Mary Queen of Scots, vol. xi., No 10. 'Cal. Stat. Pap. (Scot.),' vol. ii. p. 927.

APPENDIX K.

STRACHAN MS.: IMPERIAL RESCRIPT RELATIVE TO ST JAMES'S.

Hæc descriptio Monasterii S. Jacobi Scotorum Ratisbonæ desumpta fuit verbatim ex libro manuscripto in archivo Episcopali Ratisbonæ, qui inscribitur, Ratisbona Religiosa. Auctore F. Bonifacio Strachano, Scoto, 1684.

Multum decoris etiam huic cœnobio superiori sæculo, Ninianus Vinzetus, sacrosanctæ Theologiæ Doctor, addidit. Hic, a primævâ ætate, in omni virtutum et disciplinarum genere exercitatus, cum Scotiam ipsius Patriam calviniana hæresis occuparet, exhortationibus ad populum scriptisque editis multos in officio ac avita Religione continuerat: Quem hinc etiam Maria Scotiæ Regina et Sanctissima, procul dubio Dei Martyr, in confessarium suum legerat. Postquam vero hæreticorum rabies eum Reginam deserere coegisset, Romam fortuna varia delatus, atque à Gregorio decimo tertio, pontifice

Romano, post mortem Thomæ Andersonii abbatis, anno sexto supra millesimum quingentesimum et septuagesimum defuncti, cœnobiarcha huius monasterii anno 1577 ordinatus, continuo directum et collapsum cœnobium reparavit, disciplinam Monasticam restituit, et pro monasteriis scoticis recuperandis quam plurimos subiit. Ad huius ejusdem instantiam Joannes Leslæus Rossensis, episcopus, et Mariæ Reginæ Scotiæ legatus, in eundem finem hanc commendationem à Rudolpho secundo Imperatore impetravit.

Rudolphus secundus, divina favente clementiâ, electus Romanorum Imperator semper Augustus, ac Germaniæ, Hungariæ, Bohemiæ, Dalmatiæ, Croatiæ, Sclavoniæ Rex, Archidux Austriæ, Dux Burgundiæ, Stiriæ, Carinthiæ, Carniolæ, et Wirtembergæ, comes Tivolis, universis ac singulis electoribus, aliisque principibus ecclesiasticis et secularibus, archiepiscopis, episcopis, comitibus, baronibus, ac vrbium, civitatum, oppidorum et quorumcumque locorum ac communitatuum rectoribus, burgimagistris, et consulibus, ac aliis quibuscumque nostris et imperii sacrifidelibus dilectis, cujuscunque status, conditionis, fuerint, salutem et benevolentiam, ac gratiam nostram cæsaream et omne bonum. Cùm serenissima princeps domina Maria, Regina Scotorum, consanguinea et soror nostra charissima, oratorem suum Reverendum devotum sincerè nobis dilectum Joannem Leslæum, episcopum Rossensem, certis de rebus ad nos destinavit, inter alia serenitatis suæ nomine exposuit ejusdem prædecessores, Imprimis verò Gulielmum, quondam Achaii Regis Scotiæ fratrem, post multa à se præclare gesta, pro quodam zelo in pluribus Germaniæ locis Monasteria, ordinis Sancti Benedicti, solis Scotis erexisse, eademque prædiis et agris opimis dotasse, simulque sanxisse ne ullos alius nisi Scotus monachus aut Cœnobiarcha ibidem admitteretur. Secutum inde esse, ut et plerique Germaniæ principes, ejusdem ordinis Monasteria erexerint solis Scotis conferenda. Id quod multa à Scotis passim per Germaniam continuâ successione possessa, vel saltem Scotorum adhuc nomine appellata Monasteria, abunde testantur. Verum temporis iniquitate factum esse, ut pium hoc institutum paulatim neglectum, ac complura hujusmodi Monasteria aliis quam Scotis commissa fuerint. Cum autem hoc tempore multi ex Scotis se offerant, qui tum morum probitate vitæque integritate, tum singulari eruditione præditi, parati sint fundatorum piorum voluntatem sustinere, omniaque præstare, quæ ad ritus et mores ecclesiasticos componendos ac juventutis institutionem pertinent. Idcirco præfatus episcopus Rossensis tam dictæ serenissimæ reginæ quam nationis Scoticæ nomine a Nobis obnixè petiit, ut privilegiorum, à longo tempore Scotis in Germaniâ quæsiturum, conservationi, nostro favore et autoritate benignè consulere dignaremur. Cui tam piæ petitioni cum deesse non potuerimus, dilectiones et devotiones vestras, ac vos benignè clementerque hortamur et requirimus, ut erga præfatum episcopum Rossensem hac de re, cum

dilectionibus ac devotionibus vestris ac vobis acturum, tam benevolos vos exhibere velitis, ut in iis quæ ad hujusmodi privilegia tuenda, ac dictos Scotos in pristinam possessionem restituendos spectaris, nostram hanc commendationem sibi haud parum profuisse intelligat. In quo dilectiones et devotiones vestræ ac vos nobis rem gratam facturi estis, Cæsareâ nostrâ benevolentia ac gratia recognoscendam. Datum in Arce Regia Pragæ, die octavâ Mensis Octobris, anno Domini 1578, regnorum nostrorum, Romani tertio, Hungarici septimo, et Bohemici quarto.—RUDOLPHUS.

Ad mandatum sacræ Cæsareæ Majestatis proprium.—P. BERNBURGER, D. Y. SVIEHEUSER, D.

Hic Ninianus tandem gratus, honoratus, et desideratus omnibus, non sine sanctitatis opinione cum ejusdem antea, prout volunt, Dei Mater vitæ terminum prænuntiasset anno 1592, Dec. Kal. Octobris naturæ concessit, cui sequens epitaphium successores posuere.
—Strachan MS., pp. 92-97. Advocates' Library, press mark 34 . 6 . 1 . A. 6 . 1.

APPENDIX L.

LETTER OF QUEEN MARY TO THE DUKE OF BAVARIA.

SERENISSIME DOMINE,—

Ex Litteris Episcopi Rossensis, nostri Romæ agentis, sæpius cognoui de beneuolo Serenitatis Vestræ erga me animo, et de sua erga Scotos meos de Religione Catholica bene sentientes, beneque meritos, voluntate. Meum certe esse existimaui, vt serenitati Vestræ significarem agnoscere me humanitatem suam, meque illi eo nomine plurimum debere. Et si enim mihi alia intercedunt cum illa iura necessitudinis, et proxime accessit etiam vinculum affinitatis, tamen nihil est quod me illi magis deuinciat, quam beneficium studiumque suum erga illos qui, propter Religionem, exilium patiuntur. Quamobrem ago illi ingentes gratias, quod in negotio Monasteriorum Scotticorum voluerit illis fauere, inopiamque et egestatem illorum subleuare. Cum vero de Ratispon. Monasterio, quod est sub ditione Serenitatis Vestræ, legitime prouisum sit a supremo Pontifice Niniano Winzeto, Doctore Theologo, Confessario meo, Illum mihi imprimis charum Serenitati Vestræ vehementer commendo. Ipse non agnoscet illius patrociniū, et quibuscumque rebus semper obsequitur, et seruiet voluntati Serenitatis Vestri. Cætera ex prædicto Episcopo Rossensi cognoscet. Deus illam fœlicem seruet.

Superscriptio sic erit : Serenissimo Domino Duci Bauariæ.
—State Papers, Scotland. Mary Queen of Scots, vol. xi., No. 8. 'Cal. Stat. Pap. (Scot.),' vol. ii. p. 926.

APPENDIX M.

REPLY OF THE DUKE OF BAVARIA TO QUEEN MARY.

Serenissima Princeps domina consanguinea charissima, Salutem ac benevolentissima et amicissima studia. Quæ Reverendus in Christo pater, amicus noster, honorandissimus Episcopus Rossensis, Serenissimæ Regiæ Vestræ Dignitatis nomine coram exposuit, de iis intelligere valde nobis gratum fuit. Et si ille expectatissimum illud nuntium, quod de Regiæ Vestræ Dignitatis liberatione iamdiu summis votis exoptamus, simul attulisset, nihil tam potuisset ad solidum nostrum gaudium accedere. Verum quod hoc tempore patienter ac moderate ferendum videmus, vt Deus Optimus Maximus bona aliqua fortuna, breui in felicissimum statum conuertat, ex animo precamur. Cæterum de studio ac benevolentia nostra in Reverendum dominum Rossensem ac omnes alios Regiæ Vestræ Dignitatis Catholicos subditos, malumus sane rem opusque ipsum, quam literas nostras testari. Hoc certe persuasum esse volumus, nunquam nos ulla in re defuturos, ubi pro amore in Regiam Vestram Dignitatem vel ipsi Episcopo, Abbatiq[ue] Niniano, vel cuiquam alii Scoticæ gentis Catholico, bene et oportune aliquid præstare licuerit. Quod quidem pro veteri huius nationis beneficio, in plantanda et promouenda Christiana religione per prouincias nostras, adeoque totam fere Germaniam collato, ex pietate nos debere censemus. Valeat diutissime felix et incolumis Regia Vestra Dignitas præsentemque fortunam constanter ac moderate ferat, certa de supremi numinis iustissimo auxilio, benignaque protectione.

Datum ex castro nostro Burckhusii, vj^a die Septembris, Anno 1578. Regiæ Vestræ Dignitati addictissimus consanguineus Albertus, Dei gratia, Comes Palatinus, Rheni vtriusque Bauariæ Dux.—ALBERTUS, Dux Bauariæ.

Superscribitur: Serenissimæ Principi et Illustrissimæ Dominæ Mariæ Scotorum Reginæ, consanguineæ nostræ charissimæ.

—State Papers, Scotland. Mary Queen of Scots, vol. xi., No. 10. 'Cal. Stat. Pap. (Scot.),' vol. ii. p. 926.

APPENDIX N.

LETTER OF THE DUCHESS OF BAVARIA TO QUEEN MARY.

MADAME,—Le retour de Monsieur Leuesque de Rosse de son voyage de Rome par ce pays, a este cause, que jay eu ce contentement que d'entendre de luy particulièrement tant de vostre estat, comme aussy

de vostre portement. Se qui m'a este autant agreable d'entendre, que de choses qui me puissent aduenir en ce mond plus a souhait, vous assurant que ma joye seroit de beaucoup augmente, si auec vostre bon portement vostre liberte et deliurance eut confirme le surplus. J'espere en dieu, que tout ainsy quil ne delaisse jamais personne en affliction. Aussi que de mesme vous visitera de ses graces, tellement que nous aurons bien tost (auec vn tres-grand contentement) ce bon heur d'ouyr nouuelles tant desirees de vostre premier liberte. Ce que je suplie au seigneur dieu vous conceder et octroyer, aussy tost comme journellement je lay en fautz prierres et oraisons. Quant a ce quil vous a pleu par ledit Seigneur Euesque me remercier du debuoir que jay faictz pour l'Abbay de Ratisbone, je vous puis assurer, Madame, qu'il me desplaict infiniment de n'auoir auctorite et moyen de telle efficasse qui puisset vous declarer l'affection que j'ay a vous rendre plus grand seruice en choses de plus grand consequence, qui toute ffois ne sera nullement espargne en tout ce qui s'offrira, pour vostre seruice, tellement qu'aures en moy tousiours celle que vous est tres affectionnee et tres humble parente et seruante et ce scait le seigneur dieu auquel je prie (apres vous auoir baise tres humblement lez mains) vous donner, Madame, en sancte tres parfaicte vostre premiere liberte en tres longue et heureuse vie. De Munichen, le 12 en Septembre 1578. De Vostre Majeste treshumble et obeissante seruante et cousine,

RENEE DE LOYRAYNE, Duchesse de Bauiere.

A la Royne Descosse et douariere de france.

—State Papers, Scotland. Mary Queen of Scots, vol. xi., No. 10.
'Cal. Stat. Pap. (Scot.),' vol. ii. p. 927.

APPENDIX O.

LETTER OF THE DUKE OF BAVARIA TO BISHOP LESLIE.

Reverende in Christo Pater, amice honorandissime, Salutem et benevolentissima studia. Si molestius aliquanto accidit de Reginæ Vestræ historia tardius intelligere, restitui illud potest ex eo, quod de ea ipsa plenius iam perscribere possumus. Equidem cum illa nobis mense Maio ad thermas, quibus tum vtebamur, fuisset reddita, sicque tempus nacta idoneum, quod sibi tribui posset non cessauimus, donec totam perlegeremus. Eaque sic placuit, vt non solum Scoticæ genti præconem hunc suum dignissimum valde gratulemur, sed cuperemus etiam huius generis cætera scripta, quæ subinde prodeunt, simili cum dignitate et vtilitate legi posse. Nam hi certè Commentarii habent, quod historiam in primis decet, maximum veritatis atque perspicuitatis studium. Ideoque legisse nunquam poenitebit, iam vero ii apud nos eo sunt loco, quem Regina Vestra dari voluit, et nos pro studio

ac beneuolentia hac sua peramanter agimus gratias. Cæterum Reginæ an constantiam magis quam pietatem in hac illius fortuna miremur, vix certum est, hoc equidem Reginæ Vestræ operi, nouum aliquando laborem adiiciet, ne ignotum sit Orbi, tantum et Sexus et temporum exemplum : cum in priori manifestum sit miraculum, ex altero vero summa impietas cum ingenti scelere coniuncta, non possit non sanctæ heroinæ dignitatem plurimum etiam commendare, et augere. Nam angustiora sunt, quæ ex innocentia comparantur merita. Deus qui suos non deserit, omneque videt opus, benignissime illi adsit, reddatque cum fructu et gloria. Abbatem Ninianum, quod pie et prudenter agit, merito amamus constanter. Cuperemus certe, quod iis in partibus apud multos pessime abit, ipsi posset addi. Sic enim religio augeretur, et non tot essent grauius scandala. Sic valeat rectissima Regina Vestra, nostri, quod vicissim facimus, amans. Datum ex castro nostro Leonspergo, xij Augusti, Anno salutis Christianæ 1578.

ALBERTUS, Dux Bauariæ.

Reverendo in Christo patri Domino Joanni Leslæo, Episcopo Rosensi, Scoto, amico nostro honorandissimo.

—State Papers, Scotland. Mary Queen of Scots, vol. xi., No. 10. 'Cal. Stat. Pap. (Scot.),' vol. ii. p. 926.

APPENDIX P.

LETTER OF QUEEN MARY TO THE ARCHBISHOP OF MAYENCE.

ILLUSTRISIME PRINCEPS,—

Cum maxime confiderem Celsitudinem Vestram nullo loco defuturam fuisse Scotorum meorum causæ, cum primum rei æquitas illi constitisset, propter constantem perhonorificamque nominis sui famam, tamen faciendum mihi esse putavi vt meis etiam litteris illi totam rem exponerem et commendarem. Sunt in Germania antiquissima Scotorum monasteria, quibus præesse, et in illis educari ex fundatorum voluntate et præscripto Scoti homines solent, et debent. Hæc a Scotis ipsis per longissimum temporis spacium fuerunt possessa, ab aliis, tamen, proxime contra omnem æquitatem vsurpata. Etenim si neque inuiolabilis fundatorum voluntas, neque diuturna possessio illos tuetur, tueri certe debet pietas Christiana, quæ postulat vt Scoti Catholici, qui pro ecclesia Dei, et pro fide erga me, exulant a patria, multaque incommoda patiuntur, suscipiantur et subleuentur. Hunc a Celsitudine Vestra vehementer peto, vt, causa cognita, quæ illi fusius exponetur, huic nationi optime meritæ fauere velit, eamque protegere auctoritate sua. Vacant hoc tempore aliqua ex his monasteriis sub ditione Celsitudinis Vestræ, neque desunt ex Scotis multi probi et docti viri, tali munere digni. Pergratum mihi erit, vt illa Scotis ipsis

tradenda curet. Debebo eo nomine Celsitudinis Vestrae plurimum, rogaboque interim Deum Optimum Maximum vt possim aliquando signum aliquod ostendere meae in illam voluntatis, quam ex episcopo Rossensi, qui hæc negotia isthic curat, sæpius intelliget.

Superscriptio hujusmodi erit: Illustrissimo Principi et Domino Domino, Archiepiscopo Maguntinensi, Sancti Romani Imperii Electori et Archicancellario.

—State Papers, Scotland. Mary Queen of Scots, vol. xi., No. 8. 'Cal. Stat. Pap. (Scot.),' vol. ii. p. 926.

APPENDIX Q.

LETTER OF BISHOP LESLIE TO ABBOT NINIAN.

Admodum Reverende domine, mihi charissime, salutem in Domino. Post vestrum hinc decessum egi, quanta potui dexteritate, cum Illustrissimo Principe et Reverendissimo D. Episcopo Egstotensi, ejus quoque Suffraganeo aliisque consiliariis et prudentibus viris, de Præpositura S. Crucis nostræ nationi restituenda, et productis hinc inde juribus ac scriptis quam plurimis auctenticis præsertim vero pro parte Illustrissimi Episcopi litteris Apostolicis a felicissimæ memoriæ Pio V. impetratis, super unione ejusdem Præposituræ Seminario Egstotensi, et litteris in autentica forma expeditis de consensu Reverendi D. Thomæ Anderson, Abbatis, bonæ memoriæ, ultimi prædecessoris Vestri, sigillo communi Monasterii roboratis, necnon consensu etiam præstito cujusdam M. Ioannis Jungenwirthduh, ultimi præpositi ejusdem, qui eandem præposituram XLVIII. annis possedit, sicut et ipsius etiam Prædecessor, uterque nationis Germaniæ per totidem fere annos obtinuit, ita ut videatur quasi a Scotis ut Illustrissimus Episcopus affirmat pro derelicta habita et ideo nunc ad pios hujusmodi usus de consensu Possessoris et Abbatis et auctoritate Summi Pontificis accomodata. Ego autem variis argumentis conatus sum Illustrissimo Episcopo persuadere, quemadmodum in vestra præsentia cœpi, ut ne pereat nostræ nationis memoria neve omni jure in dictam Præposituram cedere videamur, ut duos ad unum Alumnum Scotum in dicto Seminario educare et alere bonisque litteris instruere curet. Verum id impetrare nullis rationibus potui. Quare, post tractatum super eodem negotio trium dierum spatio habitum, tunc conventum est in hunc modum ut aliquid subsidii quotannis persolvatur, per S. Crucis Præpositum, Reverendo D. Abbati Ratisbonensi, in pios usus et ad utilitatem nationis Scoticæ, præsertim vero ad sustentationem cujusdam alumni Scoti in Scholis aliquibus publicis instituendi convertendum quemadmodum ex conventionis exemplo cum his transmissio Reverenda Dominatio Vestra plene intelliget, simulque exemplaria præfatæ confirmationis Apostolicæ et consen-

sus Prædecessoris vestri cum illis accipiet. Cum autem, propter temporum iniquitatem, Prædecessorumque Vestrorum negligentiam, imo vero summam incuriam, maximamque difficultatem, hæc, quæ ad tam pios usus Summa autoritate sunt accomodata, revocari minime poterint, consultius mihi visum est, ut, negotio ita transacto, aliquid saltem commoditatis vestro Monasterio accedat nationis nomine. Itaque hanc concordiam cum Illustrissimo et reverendissimo Episcopo et dicto Præposito initam, si quidem vobis placuerit, confirmari a vobis et censeo et exopto ut, nationis nostræ honori, quieti, et utilitati, in his partibus, prout temporis hujus comoditas ferre poterit plane et debite consulatur. Interea me Reverendæ Paternitatis Vestræ et totius conventus orationibus commendo quos bene valere summopere cupio. Datum in Egstotensi Palatio x. Novembris 1578, Reverendæ Paternitatis Vestræ frater Charissimus, Joannes Leslæus, Episcopus Rossensis."

—Brockie MS., p. 5773, *et seq.*

APPENDIX R.

NINIANI WINZETI ABBATIS SCOTORUM RATISBONÆ RATIONES XI,
QUIBUS SACRA SUA MAJESTAS JURE INDUCI DEBUIT UT SCOTIS
MONASTERIUM VIENNENSE EO TEMPORE RESTITUERET, ANNO
SCILICET MLXXXIII.

I. Mens fundatorum qui solos Scotos illi Monasterio præfecere cui, et cum laude, præfuere continua successione 26 Prælati Scoti.

II. Quod natio Scotica posterioribus his sæculis dum ubique pace flourerent, Ecclesiæ temporalia bona apud externos habuit atque ita sua jura inter Germanos neglexit, neque tamen unquam suo jure nisi illud non persequendo ipsa cui fundatum erat, Viennense Monasterium Natio cessit. Nam quidquid postremi illi Scoti Viennenses Monachi, vel vi vel timore impulsu, fecerint, natio ipsa, vel intra Scotiæ regnum, vel in aliis per Germaniam Monasteriis et maxime in Ratisbonensi, cui cætera omnia immediate subjecta erant, non admonita neque a Superiore ullo ut causam diceret citata jure non agnoscit, neque in suum præjudicium factum esse existimat.

III. Quod merita Beatissimorum Martyrum atque Confessorum, Bonifacii, Germanorum Apostoli, Chilian Sociorumque ejus, Leonis, Rumoldi, Columbani, Galli, Ernhardi, Colomanni, et complurium aliorum Scotorum, qui rectam fidem per Germaniam plantaverunt et stabilierunt, aliquam gratiam suis posteris, jam veræ religionis causa multum afflictis apud gratos conciliare debeant.

IV. Quod ii Scoti, qui jam cupiunt Majorum suorum sedibus restitui, ostendunt se eorundem Dei Sanctorum pro suo virili esse imitatores, dum rapinam bonorum suorum cum gaudio propter Christum ejusque

Ecclesiam sustinent, patriam, parentes, patrimonia, et terrena omnia, ut in Orthodoxa Sanctissimaque religione integri persistent, ultro relinquunt.

V. Quod iidem supplicantes—viri ut pietate ita et doctrina conspicui—non solum Monasticam vitam juxta suam regulam foundationemque studiose servare, sed et occupari in reædificandis muris Jerusalem in Austria, quantum pro suo quisque talento, Deo adjuvante, poterit, maxime in votis habeat.

VI. Quod cum Scoti antiquissimi cum Britannis in occidente, tempore Caroli Magni, et deinceps sponte sua et magna cum voluptate, a patriis sedibus in Germaniam ad ejiciendos inde fideles paganosque et Christum inducendum evolaverint, quodque cum pax Christiana reddita fuerit ubique Ecclesiis Germaniæ nec Germani Scotorum opera in Religionis negotio indigerent, ultro se domi continuerunt. Nunc cum ab Antechristianis istis Calvinistis, Deo ad tempus permittente, adeo sint oppressi, ut vix salva vita e patria sua exire valeant, ratio magna postulat, atque etiam Christiana Charitas urget, ut et grati animi significatio ut ipsa Catholicis Principibus ad majorum suorum sedes, maxime ubi deficiunt operarii, benigne et gratiose recipiantur.

VII. Ut id fieret atque annos quinque, et deinceps per Suas peculiare literas, atque deinde per Suos Nuncios Apostolicos, Summus Pontifex Maximus Gregorius XIII. intercessit.

VIII. Intercessit quoque, per Suum Oratorem, Reverendissimum Episcopum,¹ Rossensem Episcopum, et pro sua consolatione adhuc intercedit, Magnum Christianæ constantiæ exemplar, Maria, Serenissima Scotorum Regina.

IX. Intercedunt præterea, per Suum Matricularium Abbatem Ratisbonensem, multi exules Christi, pii et docti viri Scoti in Gallia maximè et Belgio degentes, qui Cæsareæ Maiestatis hac in re clementiam atque pietatem ubique prædicatam sibi spe summa promittunt.

X. Denique cum Sacra Cæsarea Majestas, per suas patentes literas, Principes Omnes et status Imperii maximopere ante annos quinque adhortata fuerit, ut Monasteria, ubique per Germaniam in usum Scotorum olim fundata, ipsi jam nationi variis de causis restituantur, decet maxime ut, quod aliis licet parum Catholicis, ipsius Sacra Majestas, Catholicorum omnium splendor maximus, et præsidio serio commendavit oblata jam honestissima et opportuna occasione, cum et desit Prælati Viennæ et Conventus ibidem pro loci dignitate sit rarus et status patriæ indigeat viris doctis idipsum Viennæ opere, et non literis tantum, ante alios perficiat.

XI. Postremo, nisi id pro sua clementia gratiose Cæsarea majestas Sua fecerit, duo maxima mala prement Supplicantes; Primum, nullus Princeps aut Magistratus agnoscet in posterum Scotos, a Cæsarea Majestate primum commendatos ac mox statim ab eadem in peculiari suo Principatu, rejectos. Deinde quidquid his annis quinque hac in

¹ This word occurs twice in MS.

lite ratione maxime literarum Cæsarearum variis in locis insumptum est, id totam in ruinam Monasterii S. Jacobi Scotorum Ratisbonæ iam utcumque reforescentis vertetur. Undeque et fieret ut patentes illæ literæ, sæpius dictæ a Sacra Majestate ad petitionem Sanctissimi Domini nostri, ad supplicationemque Serenissimæ Reginæ afflictissimorumque Catholicorum Scoticæ nationis, ad Principes aliosque Status Imperii datæ, non in commodum aliquod Scoticæ nationi sed multo meliora, omni adverso quod forte ostendi poterit ac potissimum præscriptionis jure neglecto, ab afflictis propter Christum exulibus sperantur ex consueta optimi Cæsaris clementia, quem felicitate plurima florentem servet nobis Omnipotens.

—Brockie MS., p. 5648, *et seq.*, Blairs.

APPENDIX S.

LETTER OF PROFESSOR TURNER TO ABBOT NINIAN.

*Robertus Tornerus Niniano Vinseto Abbati Ad Sancti Jacobi
S.P.D. Ratisponam, LXXII.*

O bellas literas! expectabam aureas tantum, recepi et argenteas, quod pecuniam; et aureas, quod ab aureo beneque defœcato animo: et gemmulis distinctas, quod spirant vel amorem in Turnorum, vel charitatem in suum. Quid? quod ab Abbate? quid? quod ad misellum? quid? quod iubeant sperare? quid? quod inuitent, quid? quod excitent? quid, quod amem? quid, quod gratulentur? O bellas literas! tua charitas,—Reuerendiss. D., id exhaustit riuiulum meæ dictionis, vt cum nihil ex eo iam possit fluere vberius, cogatur tamen fons inclusus in mente sæpè sæpiusque fundere illas voces tanquam guttulas rariores. O bellas literas! Nam fons sic natus est, vt si vel objectis aggeribus, vel exclusa via non possit in riuiulis scaturire largius, quærat latebras, faciat anfractus, excindat sinus, vi fluat guttatim; quare si tua vel facultas, vel charitas tanquam obiecti aggeres, excludant meorum riuiulorum apertum flumen; amabit tamen tua pietas mei fontis expressas guttulas, atque sic amabit, vt, si riuiuli intersepianur, ne fluant; faciliè existimet meum fontem non posse impediri, ne erumpat, quare agerem gratias de istis florenis, de amore, de charitate, de perpetua tua in me beneuolentia, nisi mallet te potius inspicere mei animi, tanquam fontis, limpidam guttulam quàm gustare meorum riuiulorum aquam turbidam, sed turbidam tamen tuæ facultatis magnitudine, non suæ originis natura: tuus ergo sum. Numquid aliud? tuis meritis tuus sum; etiamnum expectas? sincere tuus sum; minutula sunt ista? minutula sunt si spectetur tua fortuna collocata in summo honoris gradu. Vale.—Turner, 'Epistolæ,' p. 221, Col. 1615.

Certane tractatis for

**Refozmation of Dortryne and maneris, set
furth at the desyre, and in ye name of þ afflic-
tit Catholikis, of inferiour ordour of Cler-
gie, and layit men in Scotland, be
Niniane Winzet, ane Catholike Preist
borne in Renfrew.**

✠ (✕) ✠

Quhilkis be name this leif turnit sail schaw.

Murus aeneus, sana conscientia.

**Edinburgi. 21. Maij,
1562.**



100

CERTANE TRACTATIS

FOR

REFORMATIOUN OF DOCTRYNE AND MANERIS

SET FURTH AT THE DESYRE AND IN THE NAME OF
THE AFFLICTIT CATHOLIKIS, OF INFERIOUR
ORDOUR OF CLERGIE, AND LAYIT
MEN IN SCOTLAND

BE

NINIANE WINZET

ANE CATHOLIKE PREIST BORNE IN RENFREVV

QUHILKIS BE NAME THIS LEIF TURNIT SALL SCHAW

Murus aheneus, sana conscientia

EDINBURGI

21 MAIJ 1562

THE FIRST.

ANE Exhortatioun to the maist excellent and graci-
Souerane, Marie Quene of Scottis, etc. To the
Bischoipes, and vtheris Pastores, and to al thaim of the
Nobilitie within this hir Graces Realme: For vnfenzeit
reformation of doctrine and maneris, and for obteneing 5
of licence, to propone in wryt to the Precheours of the
Protestantis, certane artyculis tweching doctrine, ordour,
and maneris approuin be thame.

THE SECVND.

THRE Questionis, tweching the lauchful vocatioun
of Iohne Knox and his brether Precheours to 10
the Protestantis in Scotlande: quhilks¹ ar in noumbre the
xxxiii. xxxiiii. and xxxv. of The Four Score Thre Ques-
tionis proponit to thaim be the saidis Catholickis, to-
gidder with thre wryttingis deliuerit to the said Iohne:
quhairin is replyit aganis his ansueris maid to ane part 15
of the said thre questionis.

THE THRID.

ANE Declamatioun to the honourable Prouest,
Baillies, and Counsell of Edinburgh, for the
observatioun of the glaid solemniteis off the blyssit
Natiuitie, Circumcisioun, Epiphanie, Resurrectioun, and 20
Ascensioun of our Saluour,² with the feist of Witsonday,
haistelie maid one Pasche twisday, *Anno* 1562, quhen
thair apperit ane daingerous seditioun in Edinburgh,
throw calking of the durris on euery syde: as efter sall
follow. 25

¹ Original edition, quhilks.

² O.E. Saluioour.

Dominus mihi adiutor, non timebo, quid faciat mihi homo.

THE FIRST TRACTAT

TO THE QUENES MAIESTIE, PASTOURIS,
AND NOBILITIE,¹

EFTER that we, thy Graces humill subditis, Marie maist excellent and gracijs Quene, be our small jugement hes considerit the stait of this thy realme, at this present, tweching religion
5 (quhairvpon the weifair thairof is onely groundit), can esteme it to na thing mair lyke than to ane schip in ane dedely storme, enforsed be contrarius wyndis betuix maist daingerus sanddy beddis on the rycht hand and terrible rolkis presenting deth alrady on the left; quhilk,
10 gydit thir mony zeris be sleuthfull marinaris and sleipand sterismen (we mein of the pastores of the Kirk, and, in that part, of thair promoueris), is euyl crasit on the schaldis. Quhairat sum effrayit, and almaist desperat of thair awin and vtheris lyues in the samyn schip, hes
15 pullit the rudder and gouernment fra the formare regularis, maist vnworthy thir mony zeris of that name; and be our jugement fleing fra the sanddy beddis, speidis baith with airis and erect salis, to brek in splenderis the schip on the feirful rokis. For the quhilk perrel we
20 now mair effrayit than we and thay wes for the vther, may not contene vs for na feir of man, sen the mater standis in dainger of our bodeis and saulis, bot exhort the latter marinaris, albeit impatient other of reпреif or aduertisement, to lat down ane grete dele thair hie sailis,

To the
Quenes
Maies.

¹ O.E. nobillitie.

Reassonis
collectit
aganis the²
last regula-
ris intent.

To the bis-
chopis and
vtheris pas-
tores.

Off thare
commen-
datioun.
Off thare
lyves.

and hald to wyndwart, returning thair course fet¹ by the
first sett compasse, and direct it to sum mair sure harbery
place than thay first intendit to. To that end we haue
collectit, as we mycht for schortnes of tyme, our apper-
and resonis, that the passage and dew course is partlie 5
tyll vs knawin : exhorting thaim to assent to our coun-
sell, or to schaw mair plane demonstratioun of strenthiar
reasonis for thair interpryse, or to be iugeit wylfull and
led be sum phrenesie, and thairfor not to be hard. Zit
sen the godlye wysedome of thi *Maiestie*³ hes be ane 10
edict inhibit ony questioun or controuersie to be mouit
in this action for a tyme, to the end that seditioun be
eschewit, we differ to present our said aduertisment and
ressoning to the craibit rewlaris foresadis, quhill thy gra-
cious licence be had thairto, quhilk we hope to obtene, 15
—our ressonable desyris being knawin, alrady present in
wryt, as we for schortnes mycht collect to that effect;
hoipand that thay sall ansueir with mair expeditioun
and circumspect aduismen to the samyn (quhilk thing
we maist earnestlie desyre) fra thay persauie our ressonis 20
to be knawin to thy *Maiestie*. And also war not the
vrgent schortnes of tyme and imminent dainger of deth
afore our eis, thunderis in our earis to hald and defend
vs, but delay fra the rolkis of errour, heresie, and mani-
fest seditioun in this thy realme, manassing alrady de- 25
struction of zour reuling, misreulit, and misgydit gou-
ernment, fatheris, bischoipis, and vtheris pastores, we
wald lament afore God, and cry for remeid afore the
world. Suppose vtherwayis for honour of zour offices
we dar not contemne zour selfis. And albeit the time 30
be schort, sumthing of zour prais man we speik. Bot
quhidder sal we begin zour commendation and louing at
zour haly lyfes, or at zoure helthful doctrine, we ar
doutsum. Sen zour godly leving garnisit with chastitie,
fasting, prayer, and sobritie, be the worthi frutis tharof 35

¹ Maitland Club Ed. fer.

² O.E. thee.

³ O.E. mais.

(quhat ned³¹ mair), is patent to al man! Zour merchandrice, zour symonie, zour glorious estait, zour solicitude be mariage, efter to haif brocht the baronis to be impis of zour posteritie, and witnessing in all aiges to
 5 cum of zour godlines, quhay speikis not of it? Zour liberalitie to the pure, zour magnific collegeis of godly learnit in zour cumpanie, zour nurissing of pure studentis, of ryche ingyngis able efter to reull the Kirk of God in helthfull teachement, all cuntreis and collegis dois
 10 deplore! Zour godly and circumspect distribution of benefices to zour babeis, ignorantis and filthy anis, al Ethnik, Turk, and Iow may lauch at it, that being the special ground of al impietie and division this day within ye, O Scotland! Zour wyse, saige, and grave familiar
 15 servands, void of al vanitie, bodely lustis, and heresie, ar spokin of to zour prayse, God wate! Zour dum doctrine in exalting ceremoneis only, without ony declaration of the samin, and, fer mair, keiping in silence the trew Word of God necessar to al manis saluation,
 20 and not resisting manifest errours, to the warld is knawin! Quhat part of the trew religion be zour sleuthful dominion and princelie estait is not corruptit or obscurit? Hes not mony throw inlak of techement in mad ignorance mysknawin thair deuty, quhilk we al aucht to our
 25 Lord God, and sua in thair perfite beleif hes sairlye stummerit? Wes not the sacramentis of Christ Iesus prophanit be ignorantis and wikit persones, nother able to persuade to godlines be larning nor be leuing;—of the quhilk nummer we confesse the maist part of vs of the
 30 Ecclesiasticall Stait to haue bene, in our ignorant and inexpert zouthie, vnworthelie be zow admittit to the ministratioun thair of. Geue thir thingis maiste speciall throw ignorance and auarice be brocht fra thair puritie, quhate maruell is it that materis of les pryce, as of
 35 ymages, the inuocationis of sanctis to praye for vs, the

Off thare
doctryne.

¹ ned³—i.e., nedis.

prayar for the saulis departit, and mony siclyke thingis
 in sobrietie and learnit simplicitie lesum, to be at this
 tyme corruptit, and prophanit fra the mynde of our
 auncient elderis, be the samyn vices? War ze com-
 mandit in vaine of God be the mouthis off His Prophetis 5
 and Apostolis to walke attentlie and continualie vpon
 your flok, and know diligentlie the samyn be face? Or
 gaif the princes of the erth zow zeirly rentis (as the Dis-
 ciplis in the beginnyng sauld thair landis and gaif the
 pryces thair of to the Apostolis), to the end that euery 10
 one of zow mot spend the samyn vpon his dame Dalida
 and bastard browis? And albeit it chance oft to the
 infirmitie of man, that he fal on sleip quhen he suld erast
 walk, and be¹ gevin to pastyme quhen he sulde maist
 diligentlie labour. Bot zit, O merciful God, quhat 15
 deidly sleip is this that hes oppressit zow, that in sa
 gret vproir, tumult, and terrible clamour ze walkin
 nocht furth of your dreame, and in sa gret dainger of
 deth, ze haif na regard of your awin lyues nor vtheris?
 Awake! awake! we say, and put to your hande stoutlie 20
 to saif Petiris schip; for He nother slepis nor slummeris
 quha behaldis al your doingis, and seis zoure thochtis, bot
 sall require the blude oute of your handis of the smallaste
 one that sall perise throw your negligence. Bot the tyme
 not permitting vs to speik ferder in this mater, occasion 25
 prouokis vs to schaw sumthing to your honouris, O
 worthy Nobilis of ilke degre within this realme—and
 that in hope of reformatioun in all the² partis of Godis
 Kirk. The speciall rutis of all mischeif we suspect
 nocht your prudent nobilitie to myskenaw, to be the twa 30
 infernal monstres, pryde and auarice, of the quhilkis vn-
 happelie hes vpsprung the electioun of vnqualifeit bisch-
 opis and vtheris pastores in Scotland. And that laitlie,
 as we can collect within thir hundreth zeris, in the gret
 destructioun of the trew religioun off Christianis, and in 35

¹ O.E. he.² O.E. thee.

prouocatioun of Godis wraith contrare vs. For afore
 thay dayis na man, gentle nor vther, for feir of con-
 science, and doubt of his inhabilitie, wald resaue the
 office of ane pastour, quhil he wes almaist compellit
 5 thairto. Ane witnessing of the samyn may be the cere-
 monie obseruit be mony now in hypocrisie, *Nolens volo*.
 And zit we may nocht dout of the lauchfull ordination
 and auctoritie of al, as we may not of our lauchful
 souerane be name. For in douting thairof, quhat ellis
 10 is it bot to plant but rutis of ordour, ane manifest con-
 fusion and vter exterminion of this realme,—setting vp
 ane peple heidles left of God, as the¹ Prophetis speikis,
Absque rege, absque lege, & absque sacerdote—that is, with-
 out ane king, without ane law, and without ane preist?
 15 Bot geue ony spote or blek be in the lauchfull ordina-
 tion of our pastores,² we maye nawayis of reasone, bot
 impute that cryme to the hie reproche of zour nobilitie.
 Call heirfor to remembrance, we beseik zour humanitie,
 that zour selfis on lyue togidder with zour eldaris in the
 20 lait aige foresaid, fra the lawaste to the hieast degree,
 to haif bene the inventaris, nurissaris, and simoniaccal
 merchandis of the samyn mischeif, playand to zour in-
 ferieuris the part of lippir³ Giezi in this mater, sayand,
 Quhat wyll ye geve me? And to the kingis of this
 25 realme (bot God impute not that to zow and zour poster-
 itie playande the part of Symon his companzone, sayand,
 Schir, quhat sall we geve thee⁴? And sua ze nobilis spe-
 cialie, and zouris lait progenitours, blyndit be carnal
 affectioun⁵ of zouris babis, brether, or vtheris freindis, or be
 30 auarice, hes destroyit the trew religioun and triumphand
 kingdome of Christe, safer as ze mycht: putand in the
 place of godly ministeris, and trew successouris of the
 Apostolis; dum doggis, quha for the maist part in ex-
 treme dainger of thair maisteris housse, the Kirk of

Ose. 3.

2 Para. 15.

The symo-
nie off the¹
nobilis.

4 Reg. 5.

Acta. 8.

¹ O.E. thee.² O.E. pastotores.³ O.E. lippit.⁴ O.E. the.⁵ O.E. effectioun.

Of the rig-
our done to
the pure.

Sapi. 11.
Of ye pla-
gis on the¹
nobilitie.

Christe, quhair ennimeis ar without and within, dar not
only nocht barke, bot maist schamefullie poyit with staff
and sting, dar nother quhryne nor quhyng. Bot of the
rigour to the¹ pure dune on zour awin landis, and of the
appropriing the Kirk landis with vtheris dewiteis thair of, 5
to zour awin kechingis; of the depaupering the¹ ten-
nents be zour fewis, augmentationis, and utheris exac-
tionis; or of the schuiting of honeste men fra thair native
roumes be tytle off zoure newe quhirle fewis, tyme
seruis not to schaw. Heirfor, sen be His iustice God 10
punissis oftymes in ye samyn thing quhairin man
offendis, that sum off zour houssis hes bene laitlie alut-
erlie destroyit and put out of memorie, and the vtheris
deiectit to pouertie, is not that the iustice of God? And
that vtheris, degenerat fra the auncient nobilitie of thair 15
eldaris, be fallin in extreme ignorance of God, and in
obstinat stubbirnes to leir sinceirle His law, or walk
thairin conforme to thair knowlege: bot hauand regarde
to the wreck of this warld or lustis of thair bodyis, leuis
as Epicurianis but faith or lufe to God or man. And 20
vtheris contrarie reioyses to be callit Gospellaris and
cunning in Scripture, quha reft vp in hie curiositie of
questionis, and (as apperis tyll vs) in manifest errours
and presumption, makis of the Gospell ane takin craft
but ferder practice off Godis law in deid. Quha albeit 25
thay cry out fast vpon ydolatrie, zit thay ar na les than
the vtheris degenerat ignorantis abone specifeit, as wikit
Ethnikis, and bund subditis to the monstrous ydola-
trie of auarice, neur intendand to clenge thair handis
of the kirk rentis, nor of the blude and sueit of the pure 30
anis, spurrande fast vtheris to reformatioun, bot in deid
neur reformand thaim selfis fra the ydolatrie of auarice;
neur changeand in this daingerus battel of religioun
thair babis with men, thair ignorantis with learnit, except
in ane clokit maner to sustene ane minister, quhare three 35

¹ O.E. thee.

- hundreth ryche and pure wes sustenit afore. O immortall
 God, quhy persauē ze nocht thir three plaigis to be the
 scourge of the¹ diuine iustice for zour former impietie
 and deuilische simonie? Sen ze and zour last fore-
 5 fatheris in the wyldsum way of this daingerous lyfe
 chesit zour selfis sa blynd gydis, quhate meruell is it
 that ze, sa lang indurat but repentance, be fallin in the
 pot of ignorance, errour, or vice? Quhy clenge ze not
 zour hart and handis fra ydolatrie, quha be tounge con-
 10 damnis ydolatrie sa mekle? Sen God geuis vs libertie
 efter our vnderstande frelie to think, sall this zour ydo-
 latricall auarice persuaid our conscience (albeit we be
 ruid of letteris and iugement) that ze intend only to
 trampe doun ydolatrie and set vp Christis kingdome?
 15 or thate zour forbearis, quha distributit thair awin iuste
 geris and landis to exercise the louing of God and to
 sustene the pure, to haue bene ignorantis off God and
 ydolatouris? And zow (saifing zour dew honoris we
 speik) quha rugis, as ze may, fra God and al godly vse,
 20 to zour awin kechingis, to be the trew discipulis of
 Christe? Na, na, trewlie; sen the veritie pronounces
 this, *Non potestis Deo seruire & mammonae.*² And
 againe, *Nisi quis renunciauerit omnibus quæ possidet, non*
potest meus esse discipulus. Nochtheles³ we persauē mony
 25 amangis zow (to God be glore!) quha with humil spirit
 wald flee fra al idolatrie, superstition, and abuse; and
 siclyke fra errour, heresie, and curious presumptioun
 with vaine babling, and practissis the law of God, leuing
 sobirle, godlie, and iustlie. To quhome we committ
 30 this regiment, *Qui se existimat stare⁴ uideat ne cadat*; as
 we do to the warldly ignorantis abone specifiit, this vther
 of the Prophet, *Nolite fieri sicut equus & mulus, in quibus*
non est intellectus. And as we haue schawin sum thing,
 as we may for tyme to our pastores, exhortyng thame to

with idola-
 trie, with
 ane simple.

Luc. 16.

Luc. 14.

1 Cor. 10.

Psal. 31.

¹ O.E. thee.

² O.E. mammonae.

³ O.E. nochtheles.

⁴ O.E. state.

reformatioun, swa we suspect nocht zoure gentle human-
 itie, ze¹ noble potent lordis, baronis, and vtheris quhat-
 sumeur of the nobilitie of Scotlande, to be offendit with
 vs zour pure anis, bot our Souerane Ladyis fre liegis, to
 zet in vnfenzetlie the veray selfis affectionis of oure 5
 myndis, as in the² bosumis of thaim mony wayis deir-
 beluif: sen we of the law sorte ar togidder with zour
 excellence, in the samyn schipe of the³ commoun welth
 of this realme, participant conforme to oure small part
 of all prosperitie and aduersitie thair of; and thairfor of 10
 nature and of conscience ar mouit to wys gude to al in
 the samyn. And zit we attempt this mair bauldlye, that
 we ar compellit be ane part of zour nobilitie and zoure
 prechouris, as we efter sall schaw.

To the
 Quenes
 Maiestie.

The peti-
 tioun to the
 wryttaris.

Twa causis
 of the peti-
 tioun.

Bot to thy Maiestie, maist excellent Souerane, we re- 15
 turne, beseikand maist humlie thy *Grace* and thy nobilis
 foresaidis to impute nocht that tyl vs as a falt, that we
 speik in the cause of God sa frely; desyrande licence
 that we may, but iuste offence of ony persoun, propone
 in wryt to the prechouris of thaim callit the Congre- 20
 gatioun thay thingis, quhairin specialie we ar offendit,
 twecheing doctryne, ordour, and maneris approuin be³
 thaim; to the intent that all errour and abuse being
 cuttit away, we al on baith sydis mot knaw the veritie,
 and glaidlye and vnfezeitlie⁴ embrace the samyn, as the 25
 deir belouit dochter of God. The quhilkis we set furth
 for twa causis. The ane is, that we, intending to be
 faithfull Christianis, and reddy to suffer thy Graces lawis
 for ony cryme committit be vs, ar compellit other to
 affirme in religioun afore man contrare our conscience, 30
 or to be incarcerat or exilit, and haldin be the world as
 infidelis, heretykis, apostatis, or wikit persones vnworthy
 the companie of Christianis. And in the² mein tyme at
 sic extreme pouertie all we of the clergie [are], that we
 ar almaiste losit without ony mercy of man. The vther 35

¹ O.E. zee.

² O.E. thee.

³ O.E. bee.

⁴ O.E. unfezeitlie.

- cause is—that we being of smal learning, and zit laith
to be hypocritis to our condemnation, hes lang abydit
for ressoning of the bischopes, theologis, and vtheris
weill learnit tyl ane godly reformation rycht necessare.
- 5 Quhilk thing not cumande to passe, bot mair cure had
of the keching nor of the queir, we may nawayis langer
contene vs, bot expresse on al sydis as we think ; refer-
ring our iugement to the haly Catholik Kirk, and that
without eloquence or manly persuasion, of the quhilk we
- 10 haue lytle regarde in respect of the diuine veritie ; know-
and that lyke as ane beutiful persoun is lustie aneuch
in ane sobir rayment, that sa is the veritie in ane ruid
style. Bot sen this controuersie and tumult, O graci-
ous Souerane, cumis but dout of the formare iniquitie, and
- 15 contempt of God in vs and our forbearis, quha of His
gudnes besydis * His mony maist excellent giftis geuin *
to thee¹ amangis al Princis, hes geuin to thy Hienes ane
maist excellent of all—in the preseruing to this day thy
bewtifull body and saule fra al spot of notorius cryme
- 20 in any of baith—we may not, bot exhort thee¹ our maist
excellent Souerane to haue ye gudnes of thy God in
memorie intendyng be His grace to perseuere sa to the
ende, walkande and panceand in His lawis day and
nycht. Quhilk thing consistis nocht in the reidyng of
- 25 mony cheptours (albeit that be proffetable to ane humill
mynde), bot in haly feir, trew faith wyrkand be charitie,
quhairon dependis sure hope of temporal² prosperitie and
blys eternall. For the kingdome of God is nocht * in
word bot in worke. Bot because gret controuersie is
- 30 new for the dountramping³ of ydolatrie, to the outruiting
of the quhilk we beseik thy princelie Maestie maist
effectuslie ; for the lufe of Christ (quhome in word we
all professe) to bend⁴ vp thy mynd maist earnestlie, sen
that is the falt quhair with the maestie of God is maist
- 35 greuouslie offendit. For albeit mony in thir dayis hes
- ¹ O.E. the. ² O.E. temperal. ³ O.E. dountraping. ⁴ O.E. bent.

The soum
of our
Christiane
Religioun.
1 Pet. 1.
Galat. 5.
1 Timo. 4.
1 Cor. 4.

* Of ydolatrie

laborit to abolise, and pull the samyn mercyles vp be
 ye rutis, and erd the leist memoriall thair of oute of the
 mynd of man, and in the name of it in thare greif, hes
 destroyit mony thingis nawayis ydolatricall. Zit thay
 left to thy victorious hand amang vtheris mair smal, 5
 thre of the gretast ydolis but controuersie vntwechit,
 verray ydolis in deid—ze, and rute, top, and body of all
 vtheris ydolis. Of the quhilkis ane we haue schawin
 the monstruus ydoll of auarice, with the quhilk the
 princes of the erd maist commonlie committis fornication. 10
 To the end that thy Maiestie be neur thairwith
 pollutit, nother in ciuill nor ecclesiasticall effaris, euery
 day we pray war in thy mynde the historie of Naboth,
 of Ananias and Sapphira, praying that wikit persoun
 quhatsumeuir, quhay wald defyle thy conscience and 15
 faime thairwith, haistelie to returne to oppin repentance;
 or to haue the reward of wickit Iezabell in exemple and
 terroure of vtheris. The secunde idoll is, the wickit
 dum pastour, of the quhilk we mak thre kyndis. Sum
 for saying only to our ruid reformearis,—*My maisteris*, 20
your doctryne plesis vs, hes libertie to bruke the kirk
 rentis, and leue als dum in Godis cause, as ony fische in
 the watter, and in mair licentius lyfe than euir thay did
 afore. Ane vthir sorte startis vpe faithles, euery zeir
 embraissyng with gret brak the faith of the starkast 25
 party. And vtheris for not saying this ane word,—*My*
maisteris, vs lufe zou and your doctryne, are deposit of
 thair offices, denudit of thair rentis, and that apperand-
 ly be the permissioun or erar reuenge of God, sen thay
 being afflictit, hes na compunctioun¹ nor dolour of thair 30
 former negligence, nor intent to reformatioun, bot only
 luckis bakwart with the Israelitis to the² potis of flesche
 in Egypt,—that is, to thare former licentius leuing.
 Quhilk sort ar les proffitabyll to Godis Kirk than wes
 Lothis wyfe to him, efter that scho wes turnit in ane 35
 stane of salt. The thrid idoll and werst of all is the

Thre ydolis
 lefte zit
 vntwechit.

The ydoll of
 auarice.

3 Reg. 21.
 Act. 5.

The idoll of
 the dum
 pastores.

Zacha. 11.
 The kindis of
 this idol at
 this present.

¹ O.E. compunctioun.

² O.E. thee.

fals precheour sittand in the temple of God, schawand
 him self (as St. Paule speikis of his maister the Antichrist)
 as he war God ; that is, exaltit in the consait and con-
 science¹ of man, and estemit to haue that perfectioun
 5 that he can nocht nor may nocht lie. Thir three idolis,
 be the mycht of thy Maiestie and bauld assistance of
 thy nobilis and trew pastores, being with the special
 grace of God anis in this thi realme suppressit ; we
 dout not bot al idolatrie, quhilk is now in controuersie
 10 in religion be men of mein learning, amang al peaceble
 men, salbe pacifiit be small labouris to ane godly con-
 corde. We speikand frelie in the cause of our God to
 His glorie, and in feruent zeale, efter our small iugement,
 to the weilfair of thy Maiestie, nixt efter God to vs thy
 15 trew subditis maist deirbelouit in erth, suspectis na
 godly persoun to be offendit with vs. For geue we had
 kept langer silence, we ferit baith the offence of our
 God and our conscience to be smotit with the cryme of
 Lese Maiestie, for not assisting to the veritie in this
 20 daingerus tumult. Farder, sen all man hes this word
 reformatioun in mothe, wissing to reforme vtheris,—
 that al man haue iuste occasioun also to reforme ane,
 that is him self—we maist humelie and earnestlie beseikis
 thy Maiestie, maist gracious Souerane, for the supporte
 25 of vtheris, and euery ane within this realme quha vnfen-
 zetlie lufis God, and ane godly reformatioun, to luke in
 the mirrour underwryttin, set vp be the finger of God
 and the mouth of his haly Prophet Ezechiel,—quhairin
 euery stait may see his smot, and haue iust occasioun
 30 to reforme hym self first, and thairefter be mair able to
 help his nychtbour or inferiour. The spirit of Iesus
 Christe our only Saluiour and Mediatour mot conuoye
 the hert of thy Maiestie and al Christiane princes with
 zour subditis in euery degre, to behald attentlie euery
 35 day the samyn mirrour, and to purge and wesche all
 smotis expressit be it. Amen.

The idoll of
 the fals
 prechours.
 2 Thess. 2.

¹ O. E. conscience.

*Ane cleir Mirrour for the Reformatioun of all
Estatis. Ezech. 22.*

To all
Estatis.

The gredy
prechouris.

The wikit
preistis.

The princes.

The³ fals
prechours.

The peple.

The punis-
ment.

THE Worde of the Lorde come vnto me,¹ saying,
Thow sone of man, the house of Israell is turnit
into drosse, or roust. Al thay that suld be tin, irne, and
led, ar in the fyre becum drosse, &c. And a lytle efter,
Thow art ane vnclene land, quhilk is not raynit vpon 5
in the day of the creuell wraith. The prophetis that
ar in it ar lyke ane lyone roryng and takand the pray:
thay haue deuorit the saulis; thay haif resaut ryches
and glore, and multipliit the wedowis in the middis of
it. The preistis of it hes contemnit my lawe, hes defylit 10
my sanctuarie; betuix the haly and the vnhalie thay haue
had na difference, and fra my haly dayis thay haue
turnit away thair ein, and I wes vnhalowit in the²
middis of thaim. The reularis in the middis of it ar
lyke woulfis rausching thair pray, to sched blud, to de- 15
stroy saulis, and gredelie to searce³ lucre. Bot the pro-
phetis of it, spargeonit thaim with vntemperit morter,
seing vaniteis, and propheciing leis vnto thaim, sayand,
The Lord hes said this,—quhen the Lord hes not spokin.
The peple of the land vsit wikit extorsioun and rubberie. 20
Thay vexit the pure and nedy, and oppressit the
strainger aganis rycht. I socht of thaim ane man that
wald mak vp the haige, and set hym self in the slope
before me in the landis behaif, that I suld not vterlie
destroy it; bot I could fynd naine. Thairfore I haue 25
pourit oute my creuell displesour vpon thaim, in the
fyre of my wraith⁴ haif I consumit thaim. Thair awin
wayis haif I recompencit vpon thair heidis, sayis the
Lord God.

*Delyuerit to the Quenes Grace, the 15.
of Februar. 1561.*

¹ O.E. mee.

² O.E. fearce.

³ O.E. thee.

⁴ O.E. wrraith.

THE SECVND TRACTATE.

*At Gene Johne Knox be lauchfull Minister.
The xxxiiij. Question.*

- S**EN we reid that nane suld tak the honour of ministratioun of Godis Word and Sacramentis on him, except he be lauchfullie callit thairto, other be God immediatlie, or be man haifand power to
 5 promot hym to that office; and sen we reid nane callit be God onlie, except sick as schew thair power geuin to thaim be Him,* be power of the Spirit, or in signis and wonderis: theirfor giue zow, Iohne Knox we say, be callit immediatly be God, quhair ar zour meruellis
 10 wrocht be the Haly Spirit? For the meruellis of woltring of realmes to vngodlie seditioun and discorde, we adnember nocht to be of His gyftis. Bot giue ze be callit be man, ze moist schaw thaim to haue had lauchful power thairto; as the Apostolis ordinatit St. Paule and
 15 Barnabas, albeit chosin be God afore; and thay siclyke vtheris in the xiiii. of the Actis. And as St. Paule ordinatit Timothe and Tite, geuand thaim power and command to ordour vtheris, quharin apperis the lauchfull ordination of ministeris? Zour lauchful ordination
 20 be ane of thir twa wayis, we desyre zow to schaw; sen ze renunce and estemis that ordination null, or erar wickit, be the quhilk sumtyme ze ware callit Schir Iohne.

Rom. 10.

Heb. 5.

† Quhate is
menit be thir
wordis is
efter de-
clarit.

Act. 13.

Act. 9.

1 Tim. 4.

2 Tim. 1.

Titum. 1.

Since Iohne Knox be not lauchfull Bischope, qubow can thay be
lauchfull ordinatit be him? The xxxiii. Question.

Iohne
Knoxis an-
swer to this
wes, I ordinat
nane super-
intendendis
nor minis-
teris.

GIUE he can nocht schaw him self ane lauchfull
ordinatit bischope, nocht onlie ane preist or
inferiour minister, quhow can ze Superintendentis or
vther inferiour prechouris ordinatit and electit be him
not haifand power thairto, iuge zoure selfis to be lauch- 5
full ministeris in the Kirk of God?

Quhy ar not the Lordis and vtheris lauchfull ministeris, as Iohne Knox
and his Complices? The xxxv. Question.

His answer
heir wes sa
schort and
obscure that
we vnder-
stude it not.

GIUE Iohne Knox and ze affirmis zour selfis lauch-
ful be ressoun of zour science, and that ze ar
permittit alwayis, giue ze be not admittit be thay Kirkis
quhome ze serue, quhy haue ze techit manifestlie ane 10
gret errour and schisme in zour congregatioun, contend-
ing with tuith and naill (as is the prouerb) sum lordis
and gentil men to haue gretumlie failzeit, ministrand
zour communioun in tymes bypaste to thair awin hous-
hald, seruandis, and tenentis,—sen the saidis lordis and 15
gentilmen being men of science, be thair awin iugement,
in that case wes permittit be thair sadis seruandis to the
office, quha affirmis thame selfis to be ane Kirk of
God?

*The Copie of ane VVrytting delyuerit to Iohne Knox,
on Tuisday the thrid of Marche. 1561.*

SCHIR, it mote pleis zow, forsamekle as we delyuerit 20
certane articulis to zow tweching zour doctryne,
ordour, &c., quhairin specialie we war offendit, and that
priuatlie be ane honorabyll persoun of zour awin re-

- ligioun, quha of his cheritie (as he thocht) had oft
 exhortit sum of vs, tyll ane vnioun with zow : and albeit
 we only desyrit ane answeir thairoff in wryt priuatlye
 without contentioun as we proponit to zou ; nochthelies
 5 ze haue oppinnit the samyn in the pulpet, and rehersit
 sum thingis thairof in oure name, nocht sa sinceirly as
 we proponit thaim, nor zit in that mynd. Heirfor we
 exhorte zou zit, as afore, that we maye haue zour answeir
 in wrytt.¹ And giue it sal pleis zou also to ansueir to
 10 thaim in the pulpet, we wald that first ze red our
 wryttings füllelie and sinceirlye, and thairefter answeir
 thairto, *Sicut ex Deo, coram Deo, & in Christo.* Quhare 2 Cor. 2.
 ze sperit, Quhat we menit to be send of God immediatlie,
 be power of the Spirit, or etc. This is our trew mening
 15 and mynd, that Almychtie God testifiis thair power
 geuin to sick be His worde and expresse Scripture, pro-
 nounceit be inspiratioun of the Haly Spirit, that He send
 thaim as His trew ministeris of His Worde and Sac-
 ramentis ; as he testifiit of St. Iohne Baptist, be the
 20 prophetis Malachias, Esaias, and Zacharie, his father, be
 the angell, and the mouthe also of our Saluour self ; or
 as He testifiit that He send His Apostolis and seuinty-
 twa Discipulis be the samin His word, geuand thaim Malac. 3. 4.
Esa. 40.
Luc. 1.
Matth. 11.
 also power to wyrk wounderis. Ioh. 20. Luc. 9. And
 25 sa ze sall fynd nane in the lawe of grace, send im-
 mediatlie of God, bot be ane of thir twa wayis—of the
 quhilkis nane (as we vnderstande zit) conuenis to zow.
 And as twechinge St. Iohne Baptist, we think his lauch-
 full vocation sufficientlye schawin to the people be
 30 Gode in signis and wounderis, wrocht afore his concep-
 tioun, and efter his natiuitie in Zacharie his father, and
 be Elizabeth and him self in hir wamb, that thair nedit
 na mair signis of his lauchfull office : sen thay wounderis
 wes knawin and keipit in memorie, as it is wryttin,
 35 Luc. 1, *In tota montana Iudææ diuulgabantur omnia* Luc. 1. 65.

¹ O.E. wryit.

uerba hæc. Et posuerunt omnes, qui audierant, in corde suo dicentes: Quis putas puer iste erit? Etenim manus Domini erat cum eo. Bot sen ze haif harpit sa lang on that ane string, tweching zour lauchfull vocation, we exhorte zow to schaw it iustlie toneit, or ze leif it. 5
 Quhilk geue ze may do, and assuir the peple and vs heirof, it is the radiast waye to persuade al zour aduersaris to delyte in the rest of zour melodie. *In Christo vale, & operam da, ut ueritas, & non homo uincat.* 3
Mart. Be zours in all godlines. 10

Niniane VVinzet at the desyre of his afflictit brether.

Geue ony wryttingis be put furthe ony wayis contrare zow or zouris without subscriptioun, impute nocht that to me. For I testifie to zow that I wes neur participant of sic wryttingis to this hour.

Idem Ninianus.

Swa it is wryttin on the bak as on the vtheris.

Raræ eruditionis facundiaque uiro Ioanni Knox.

The Copie of the VVrytting delyuerit to Iohne Knox, the tent day of Marche, 1561.

SCHIR, it mot pleis zow be rememberit, that we declarit zow in our last wrytting at zour desyre, quhat we meant to be immediatlye callit of God, to be ane lauchfull pastour,—quhilk is ony man to haue the special command of Godis Word at the lest, chargeand 15
 him to that vocation; or ellis to haue the samyn command with power to wyrk signis and wonderis, and schew that St. Iohne Baptist (be quhois exemple ze apperit to intend to preue zour lauchfull vocation) had the auctoritie of Godis Worde, and that signis also war 20
 schawin be God, that he wes send be Him. Bot quhair ze denyit that St. Iohne wrocht ony signe, ze affirm that with the Iowis,—quhilk albeit be trew of that exterior

- signe requirit be infidelis, zit in that samyn place, ze maye collect, that he wrocht that signe sufficient to ane faithfull,—quhilk wes, that al thing quhilk he spak in the spirit of prophecie of Christe wes trew. Quhair ze
- 5 intendit to preue zour lauchfull vocation be exemple of the Prophet Amos, that profetis¹ zow na thing. For quhat Christiane man may dout but infidelitie (as all men may dout of zour doctryne but al perrell) bot the prophecie of Amos is the Worde of God? For the
- 10 Scripture testifis that Amos wes send be God, and that visible signis wes schawin to him be God. And ane sufficient signe to the peple wes, that al thing quhilk he forespak come to pass. And suppose Amos, as the rest of the Prophetis, war send, namelie, to schaw sum
- 15 speciall thing off Goddis wyll conforme to the tyme: zit he vsurpit not the auctoritie of the Hie Bischope in Hierusalem, as ze do at this present, of the Primat of Scotlande in Edinburgh. Quharefor chearitie moueis ws to aduertis zou of thre thingis. The first is of the
- 20 terrible punisement of Core, Dathan, and Abiron, being of that tribe appoyntit onely of God to be preistis, and allegeand the Scriptur also for thaim, sayand, *Sufficiat vobis quòd omnis multitudo sancta est, & in ipsis est dominus*,—as ze do this place off the Scripture for zow,
- 25 *Fecit nos (Christus) reges et sacerdotes Deo et Patri*, with siclyke. Be the quhilk auctoritie giue ze be ane lauchfull preist or bischope in Edinburgh, ze ar be the samyn auctoritie also lauchfull king of Scottis. The secund is to remember zow, *Quòd sapientia quæ est desursum, a*
- 30 *patre luminum, pudica est pacifica, modesta, tractabilis, &c., & nihil simulans: Et quòd domini servum non oportet litigare, sed placidum esse ad omnes, propensum ad docendum, patientem, cum modestia corripientem eos, etiam, qui resistunt veritati.* And sen we allegeit na thing in
- 35 our last byll, bot sinceirlye the expres Word of God, but

Amos. 7
and 8.

Numi. 16.

Exod. 19.

Apoca. 1.

Iaco. 3. 17.

2 Tim. 2.
24, 25.¹ O.E. proffetis.

wrysting, wrying, gloissing, or cloking as ze culd not preue the contrare: thar ar sindry offendit with zour terrible exclamatioun towart vs, quhilk wes, *Progenies viperarum, &c.* The thrid is, that we exhort zow, and adiuris zow also, in the¹ name of our Lorde Iesus, 5
 giue ze haue na mair testimonie, for zour lauchfull vocatioun immediat, than ze haue schawin, to descend from the hie skyis, but ferder contentious cauillation, amang men, and schaw zour power gewin zow of thaim. For, vtherways, we freindlie aduerteis zow, that zour awin 10
 scoleris thinkis that ane mistoneit string confoundis all zour harmonie. The Lorde of Peace mot geue zou His peace and cheritie, with vs, and mynd to wyll, that veritie win the victorie. 10 Marc. 1561. Be zours in all godliness. 15

Niniane VVynzet at the desyre of his brether.

Ane vther, delquerit the gif. of Marche, &c.

SCHIR, it mot pleis zour prudence to haue in mynd that we send zow ane wrytting this last Twisday, exhortyng zow to testifie tyll ws mair planelie zour ordination to be lauchfull, of the quhilk ze spak na thing in zoure nixt sermon. Heirfor, sen ze by our first desyre 20
 and counsell hes spokin sa braid thairof in the pulpet, and as zit not assurit not only not vs, bot nocht zour awin best learnit scoleris of the samyn, we pray zou and exhortis zou, and als be al power geuin to mony of vs
 1 Tim. 4. be the auctoritie of preisthed, commandis and chargeis 25
 zou in the name of our Lord Iesus, and in the power of his maist mychtie Spirit, that ze other mak demonstration to the people and vs of zour lauchfull ministerie geuin be God immediatlie, as had the Apostolis; or be
 10. 20. man in that cause haifand the power of God, as St. Paule 30

¹ O.E. thee.

ordinatit Timothie and Tite; or be baith, as the said St. 1 Tim. 4.
 Paule wes first callit be God, and syne ordinatit be men: 2 Tim. 1
 or vtherwayis that ze aluterlie desiste fra the vsurpyng Act. 9 and 13.
 of ane vther mannis office, quhill ze be lauchfullie callit
 5 thairto; and heir zit the Apostill sayand, *Nec quisquam*
usurpat sibi honorem, nisi qui vocatur a Deo. The seueur Hebre. 5. 4.
 punishment of Core, Dathan, and Abiron, and the feirfull Numi. 16.
 plaige that come on thay people, quha fuleschlie assentit
 to thair prydefull arrogance (as we sumpart schew in our
 10 laste wrytting), thunderis swa throw al our sensis, and
 peirsis with feir oure heartis, that we dar nocht bott in
 compatiencie brotherlie aduerteis zow and zour scoleris
 to be (as we think) in the perrell of the samyn punische-
 ment. We beseik zow also to remember of the plaige
 15 of the king Ozias, quha in his presumptioun ingerit 2 Paral. 26.
 him self to offer the brynt sacrifice at the alter of God,
 to quhilk office he wes not callit. And zit his falt wes a
 smal thing in respect of zouris, giue ze want Godis aucto-
 ritie as he did,—sen he intendit to offer the signe onelie,
 20 and ze, to treit the veritie self of the sacrifice off the Kirk,
 at zour Communioun conforme to our Saluiouris institu-
 tioun, togidder with all the vtheris sacramentis and mys-
 teriis. For we can persaeue be zour awin allegiance
 na power that euir ze had, except it, quhilk wes geuin
 25 to zow in the sacrament of ordinatioun be auctoritie of
 preisthed. Quhilk auctoritie geue ze esteme as nochtis, 1 Tim. 4.
 be reasoun it wes geuin to zow (as ze speik) be ane pa-
 piste bischope, and thairfor renunceis it, and seikis ane
 vther ordinatioun of secularis,—it followis consequentlie
 30 that ze (quhilk God forbid) sulde renunce zour baptism
 also, geuin to zow be ane papist preist, as ze allege, on
 lyke manner. For as St. Augustine maist cunninglie and
 godlie wryttis, As ane man throw schisme and heresie
 amittis¹ nocht the sacrament of baptim, siclyke, sayis
 35 he, for the samyn faltis, he amittis nocht the sacra-

Aug. li. i. ca.
 1. de bapt.
 cont. Donat.
 and li. 2 ca.
 13. contra
 epist. Per-
 menie.

¹ O.E. amittis.

ment to geue baptime, quhilk is the sacrament of ordi-
natioun, conferring the perpetuitie of the ane sacrament
anis ressaut with the vther. Mairouer, that ze¹ may be
persuadit that we speik vnfenzetlie and sinceirlie of con-
science, we pray the Omnipotent to be mercyfull tyll vs 5
all, and to dit and close the mouthis of zow or ws, quha
speakis iniquitie in dowble mind. *Vale, & in Dei sa-
pientia vince, aut resipisce.* 12 Mart. 1561. Be zouris in
all godlines,

Niniane VVinzet at the desyre of his brether.

¹ O.E. zec.

THE THRID TRACTAT.

NINIANE WINZET TO THE REIDAR WYSSIS
GRACE & PEACE.

QUHEN it come to my earis, gentill reidar,
of the seditious calking of the buith durris
of certane Catholiks in Edinburgh at the
command of the reularis thairof, on Pasche
5 Monunday last passit, and quhow at that nycht at euin
the durris of certane Caluinianis wes calket also with
sum notes of dishonour, I wes panceand quhou happy
ane thing it war giue euerie man mycht leue according
to his vocation, at ane tranquillitie in godlines. And
10 throw that reuolueand in mynd that maist flurissand part
of my aige, spent in the teching of the grammar scule of
Linlychtquow, about the space of ten zeiris, I iugeit the
teching of the zouth~~h~~ed¹ in vertew and science, nixt efter
the auctoritie with the ministeris of iustice vnder it, and
15 efter the angelicall² office of godlie pastours, to obtene
the thrid principal place maist commodious and necessare
to the Kirk of God. Ze, sa necessar thocht I it, that the
dewe charge and office off the prince and prelate withoute
it is to thaim, efter my iugement, wonderous pynefull
20 and almaist importable, and zit lytle commodius to the
commoun welth, till vnfenzzeit obedience and trew godli-
nes, quhen the peple is ruid and ignorant: and contrarie
be the help of it to the zouth~~h~~ed,¹ the office of all potes-
tatis is lycht to thaim and plesand to the subiectis. For
25 the mynd of man of ane gude inclination (as ane auncient

Cice. li. 1.
offic.

¹ O.E. zouthed.

² O.E. angilicall.

wryttar rycht warly notis) obeyis not, nor submittis not
 the self willinglie to ony commandar or techear, bot to
 sick quhome it is persuadit, to command iustlie for
 vtiliteis cause,—quhilk persuasioun throw ignorance it
 maye not weill haue, without the lycht of vnderstanding. 5
 Bot as vnderstanding with science is maist specialye and
 happelie conquest in zouth the sua nane doutis it at that
 tyme obtenit, maist firmlie to be reseruit in memorie,
 and maist fruit to cum thairof. The singular vtilitie¹
 thairof to the commoun welth causit me to maruell 10
 gretumlie quhou in tymes passit amang sa gret liberalitie,
 and ryche dotations maid in Scotland of sindry funda-
 tionis to religion and science, that sa litle respect hes
 euir bene had to the grammar sculis (quhairin commonlie
 the maist happy and first sedis of the said common welth 15
 ar sawin); that in mony townis thair is not sa mekle
 prouidit thairto as a common house; and in nane
 almaist of al ane sufficient life to ane techear. Albeit
 ma be requirit to vndertak that cuir deulie, as becumis
 of ony a scuil. And agane quhou it mycht be that at 20
 this time, quhen men presis to reforme al cause of
 ignorance and abuse, that sa few childer war haldin at
 the studie of ony science, and specialie of grammar.
 The contempt heirfor of this smal enteres to science,
 without the quhilk na ferder progres may be had thairto, 25
 I coniecturit to be ane gret portent and foretalking of
 ignorance, and ma confusit errouris (quhilk God auert)
 schortlie to cum — namelie, sen now al men wilbe
 theologis, and curius seircearis of the hie mysteriis of
 God. In remembring thir thingis, I callit thame to 30
 memorie, quhou be the mercyful prouidence of the
 Almychtie (quha be in all and for euer praisit) thair wes
 sumtyme submittit to my techement (albeit my erudition
 wes smal) humane childer of happy ingynis, mair able
 to leir than I wes to teche, to quhome I vsit to propone 35

¹ O.E. utiltie.

almaist dalie sum theme, argument, or sentence, of the
 quhilk I wald haif thaim intending to mak orisone or
 epistil in Latin tong; and thocht that this mater of
 sedition afore namit¹ had bene ane verray conuenient
 5 theme to that purpose. Heirfor I being drery and
 dolorus for the schisme and diuision presentlie in Godis
 Kirk, and apperand temporal calamiteis to vpryse thar-
 throu, and als haifand affection to my kynd discipulis,
 and my glaid and godlye exercise sumtyme with thaim,
 10 began I almaist for pastyme, and sum mitigation of my
 displesur to writ this declamation following,—that is, ane
 form of ditement maid for caus of exercise and priuat
 studie, as vsis to be in sculis. ~~Nocht~~theles² quhen ane
 of our breder chanceit to reid it, he diuulgat it in the
 15 contre in my name, bot subscriuit as efter folouis, and
 gaif copiis thair of as it had bene ane ernist mater. Bot
 quhen I vnderstude that sum wes offendit thairwith, and
 with me also for it, I seik the cople thair of and con-
 sideris it. And as I persauie rethorik thair of verray
 20 small, swa I can espy na thing thairin abhorring fra the
 treuth,—of the quhilk I (geuing the honour of learning
 tyll vtheris), intending to be ane faithful Christiane, and
 ane sone of the haly Kirk vniuersale, hæ³ only regaird.
 Heirfor sen I neuer sett furth ony wrytting contrare the
 25 Protestantis, suppressing my name, that I maye saue me
 zit in the innocence, void of all detraction, I confesse
 me to haue wrytting⁴ the samin tractate and na thing
 penitent thair of as zit, except that I strenthit not my
 purpose with ma sufficient ressonis and auctoriteis,
 30 quhilkis I differ quhill oure aduersaris mak answeir
 heirto,—praying God maist gratius to moue thame with
 the spirit off humilitie, that thay be not eschamit to
 recant thair errour in this mater and all vtheris; bot
 thay be aluterlie confoundit to maling in ane iote aganis

¹ O.E. nawit.² O.E. notheles.³ O.E. he.⁴ O.E. wrytting.

the knawin veritie. I nameit the twa personis following
 by vtheris, because the ane is knawin to be the princi-
 pall deformare of his allegeit reformatioun; and to
 certifie the vther, that erar or I condemnit of idolatrie
 Hierome and Augustine as leand wytnesses, and the 5
 haill Kirk of God in this a poynt without cause, that I
 had leuir be banissit furthe of Europe as be his assiste-
 nce I wes banissit fra Linlychtquow, for not assenting
 to his factioun generalie in all poyntis. This far,
 gentyll Redar, haue I schawin, that I may be clein fra all 10
 smot of blame in the putting furth of priuat wryttingis
 without subscription. Praying ye to fair weill in the
 Lord. Of Edinburgh the 24 of May 1562.

*To the honorable Prouest, Baillies, and Counsell
 of Edinburgh.*

QUHEN I remember, honorabyll Schiris, that
 Solon the law maker of Athenis, amangis 15
 the rest, commandit this in special, that gif
 ony of the town in ane publick¹ seditioun or tumult,
 quhen on baith sydis thai ran to armour, hid him
 self as ane cowart at hame, not takand part with the
 ane syde, he sould be denudit of his gudis and banissit 20
 the citie, it strykis me not with lytle feir, that I siclyke
 in this controuersie of religioun as ane soldiour of the
 Kirk of Laodicea—that is, nother haet nor cauld—be
 expellit (quhilk God forbid) out of my citie of heuinlie
 Hierusalem, for not assisting to the assurit veritie in 25
 gainsaying leis, the father thair of the deuyll and all his
 memberis. Quhairfore quhen I se the seditioun amangis
 zou and zoure citizanis, for the celebratioun of the
 solennitie off Pasche, and quhou ze command to calk
 the closit buith durris, at this tyme of certane noch 30

Apoca. 3.
 15.

¹ O.E. publict.

- disionit fra the haly Kirk vniversale with zou, and haldis
 the samyn men idolatouris and worthy of punisment,—it
 apperis to my waik iugement that to attempt sic proude
 misordour sall not only big vp ane wal betuix vs and
 5 zou in religioun, bot also sall engener (quhilk the mercy
 of God stay) mair temporal seditioun, cummeris, and
 debait,—I thocht that I, ane priuat man, could do na
 better at that tyme bot pray for peace amangis all pro-
 fessing our Lord Jesus. Quhilk quhen I did, and
 10 thairefter castand vp the bukis of sum auncient Fatheris,
 to seik the mind of Godis Kirk in this mater, I fynd
 maist cleir witnessing of famous Fatheris, and specialie
 of *Sanctis* Hierome and Augustine, that the hail Kirk of
 God with ane consent hes zeirlie celebratit the solennitie
 15 of Zule and Pasche, with vtheris feistis of our Saluour,
 and siclyke keptit the zeirlie abstinence of fourty dayis
 afore Pasche, callit Lentren, in al contreis in the warld
 professing Christ afore thir dayis: and affirmis that thir
 and siclyke thingis vniuersaly obseruit, and zit not ex-
 20 preslie contenit in Scripture, ar traditions of the Apos-
 tolis, or decreis of General Cunselis, and thairfor na
 wayis be ony particulare cuntre to be changeit. Ane
 notable cause of thir solennit dayis geuis the said re-
 nownit Father Augustine, and worthy to be lokit in the
 25 memorie of thaim, quha knawis thaim selfis to be men
 in this flesche, and waik and frail as zit in this warld.
Ne curriculo temporum, sayis he, *ingrata subrepat obliuio*,
 —that be the proces of tyme vnthankful forzetfulnes steil
 not vpon us. Quhen I reid this maist cleir testimonie
 30 of sa renownit Fatheris, of the vniuersale consent of
 Godis Kirk in this mater sen our Saluours dayis, I begin
 to maruel at the arrogant temeritie of zour haly prophete
 Iohne Knox, quha commandis to abolise thir solenniteis
 as papistrie,—be the quhilk name he vnderstandis, as I
 35 can collect, idolatrie, superstition, or doctryne contrare
 the Scriptur. And gif he vnderstandis thai vices be

Hiero. 3.
 parte epist.
 epist. 80.
 and parte 1,
 episto. ad
 Marcellam.
 Aug. ad Ian-
 uarium. li.
 1 and 2.
 Reid thir
 workis and
 be not dis-
 sauit.

Aug. de
 ciuitate Dei,
 li. 10, ca. 4.

Ioh. Knox
 in his Buke
 of Dis-
 cipline.

this name, I think that thar is na treu Christiane bot he dar affirme baldly in the face of al the warld that in this mater (quhair he callis the saidis solenniteis idolatrical, superstitius, or contrarius to Godis law) he spekis blasphemie aganis the Haly Gaist, and aganis the essential veritie our Lord and King Christ Iesus, quha permittit His said Spirit of Treuth to teche His Kirk and be with it to the warldis end. For Iohne Knox and his scolders schrynkis not to rail and lie that it hes bene euer in idolatrie in this case of thir festual dayis amangis vtheris ma. Bot I misknaw not sum of zow to obiect the command, chargand, *Sex dayis to laubour, and the seuint day to sanctifie to the Lord*; thairfore I desyre the doutsum man to cause his doctour and prophete foresaid, with all the assistance of his best learnit scolders, to ansueir in writ quhat Scripture hes he or vther authoritie, by the consent of the haly Kirk vniuersal to sanctifie the Sonday to be the seuint day. And gif he abolissis with vs the Saterdag, as ceremoniall and not requisit in the law of the Euangel, quhat hes he by the consent of Godis Kirk to sanctifie ony day of the vii, and not to labour al the seuin dayis—the sext day, because it is sua commandit, and the Sabbath,¹ because it is abolissit be the Euangel? And gif he can schaw na expres Scriptur tharfor, quhi abolissis he not the Sonday, as he dois Zule, Pasche, and the rest vniuersalie obseruit be al Christianis as the Sonday? Bot note, honorable Schirs (that the veritie be not losit be alteration), the historie of Judith, quhow the Jowis by the solenniteis of thai dayis gefin tham afore in the Scriptur, institute ane zeirly solennitie to glorifie God for the deliuering Bethulia and thaim fra the crudelitie of Holofernes. Reid also that Mardocheus, Hester, and the rest of the Iowis captiues vnder the king Assuerus, institutit sic zeirly solennitie of blythnes, in remembrance

Matth. vlti.
Io. 14.

Judith, vlti.

Hester, 9.

¹ O.E. Sabbaoth.

that be the mychtie hand of God thay wer delyuerit
 fra the tyrannie of wikit Ammon. Gyf sic zeirlic memo-
 rial in blythnes¹ and thankisgeifing wes haldin for the
 delyuerance of thair bodeis, had not the Apostolis and
 5 the hail Kirk of God, gydit vndouttitlie² be the Haly
 Gaist, siclyke auctoritie to institut sic festual dayis for
 the delyuering of thair bodeis and saulis, not fra twa
 eirdlie tyrrannis, Holofernes and Ammon, bot from the
 deuyll, hell, and syn,—not be twa women Iudith and
 10 Hester, bot be the pretious blude of the immaculat
 lamb, the Sone of God? Ze reid sicklyke the Fest of
 the Dedication callit Encenia, institute be the Hebreuis 10. 10.
 without ony command contenit in ony canonicall Scrip-
 ture, quhilk solennitie wes approuin and decorit be our
 15 Saluours awin presence. Sall the haill peple of God
 heirfor of al aiges, in the libertie of the Euangel, haif les
 libertie in the lyke materis than had the Iowis vnder the
 zok of the Mosaical law? Ze may reid also that Salo- 2 Para. 7.
 mon at the dedicatioun of the tempyll celebratit³ in gret
 20 solennitie sewin festuall dayis together; and trow ze that
 he brak the command thairthrow, *Sex dayis sall thou
 laubour?* Quhen we heir zour prophete cast in dout,
 sayand, quha wat quhat day Christ wes borne on, can
 ze think him in ony vther gre, bot nyxt efter to speir
 25 gif Christ be borne? O mad man and maist fulische!
 wald he persuade ane faithful Christiane that the hail
 vniuersal Kirk is mair vnthankfull and les myndfull of
 the byrth of hir Spouse and King, the Sonne of God, than
 ony realme is of thair temporal king, quhais day of
 30 natiuitie na contre forzettis induring his lyfetye? Bot
 our Kyng and maiste sweit Spouse leuis for euer. Quhair-
 fore euer sall the day of His blissit natiuitie, circumci-
 tion,⁴ passion, resurrectioun, ascensioun, and his mani-
 festation to the world callit Epiphanie, in the dispyte of

¹ O.E. blyithnes.² O.E. unduottitlie.³ O.E. celebratit.⁴ O.E. circumscition.

the deuyll and all his furius memberis (quha * euer hes
 laborit to abolish His name out of this warld), be in
 freche memorie of His deirbelouit Spouse, His Haly
 Kirk Vniuersall. Bot, allace ! quhow mony in thir dayis
 repetis this Haly Kirk Vniuersal as ane necessare articule 5
 of thar beleif (as it is but dout), and zit othir throw
 ignorance dissaut, or throw malice blyndit, impugnis the
 tręw vnderstanding thairof? Amangis mony materis
 rycht wechty, lat this samyn grosse exemple of the aboli-
 tioun of thir solennit dayis as idolatricall be ane contrare 10
 the vniforme consent in all tyme and place of the samyn
 Kirk. Bot, allace for pietie, honorable Schiris, quhy
 remember we not that for the abusing of thir dayis,
 amangis vtheris faultis, God is at wrayith with vs, and
 not for the institutioun and godlye obseruance of the 15
 samyn, bot because we haue mispent thaim fra the
 seruice of our God to the seruice of our belliis, and of
 thay memberis vnder the bellie,—fra the honour of our
 Lord Christ to the vaine glorious pompe of our awin
 bodyis,—frome cheritie to carnalitie, bestowand that per- 20
 tenit to the pure nedy memberis of Christis bodye on
 our sinfull flesche with the ryche glotton ; and sa fra
 humilitie to pryde, fra sobriete to drunkennes, fra peace
 and lufe to contentioun and debait ; fra louing of God to
 mansuering of His name, fra godly talk of pace, amitie, 25
 and frendship, to scurrilitie, stryfe, and detractioun ;
 finallie, fra al the seruice of God requirit on the haly
 daye, to the seruice of Sathan or of the warld? And
 last of all, quhen we sould lament for our impietie, and
 returne to God and the rycht vse of thir solenniteis, ze 30
 eik this mischeif to all zour former wickitnes quhen ze
 pronounce this blasphemie to the Spirit of God, affirming
 that His haly Kirk vniuersal hes bene euer pollutit with
 idolatrie in the obseruing of thir dayis. O merciful God,
 wyl ze not remember quhay spekis sa mekle of the 35
 Scripture, that God for the wickitnes of the peple wes

- not applesit with thay festuall dayis, quhilkis He in the
 Scripture afore had commandit be the Iowis to be
 obseruit quhill the cumming of Christ, and that for thair
 abusing of the samyn to ane vther fine, than He institute
 5 tham? On this maner He complenis be His prophete:
 I haue hait (sayis the Lord) zour festuall dayis; I wyl
 not haue zour brunt sacrificeis. And in ane vther place,
 I sall turne zoure solennit dayis in murnyng, and zour
 canticulis in sobing. The Prophete Hieremie lamentis
 10 that God for the impietie and sinnis had causit the
 festuall and solennit dayis in Hierusalem to be forzet,
 and in the wrath and indignation of His fury (be quhill we
 vnderstand His justice aganis the wickitnes of man) had
 geuin the king and the preiste to be despysit, His temple,
 15 sanctuarie, and altare to be destroyit. Be the quhill
 place allane it is euident, that as the king and all lauch-
 full superiour poweris, the preiste, bischope, and all
 authoritie of the Kirk, wes contemnit for ane tyme, ac-
 cording to the iustice of God, bot zit be the wickit and
 20 reprobat onlie; that on lyke maner the ordinance of
 God tuecheing the saidis dayis in that tyme, quhil Christis
 passioun amang the peple of God wes to be obseruit,
 according to the law geuin thaim: zit for the abusing of
 the samyn, the Lord be the mouth of His Prophete
 25 repellit thair solenniteis and sacrificeis. The cause
 thair of is declarit: because thair congregation wes in-
 iuste and wickit, and thair handis full of blude. And zit
 as He wald at that tyme nane of His belufit peple to be
 disobedient and not¹ reuerence king and preist, not
 30 only the gude bot also the euyll, nor zit His peculiar
 peple to dispyse His sanctuarie, temple, altare, nor His
 haly dayis; swa He wyll but dout His belouit to obserue
 the ordinance of His haly Kirk vniuersal, twecheing
 thir samyn solenniteis, quhilkis ar now in controuersie:
 35 albeit thay be dispysit be the wickit. Giue dew obedi-

Amos.
and 8.

Thren. 2.

Esai. 1.

1 Petr. 2

¹ O.E. nott.

Psalm 73.
Reid this
Psalm for
this mater
and ythers
at this tyme,
quhilk in the
Inglis Bibill
is the 74.

Mar. 12.

Psalm 117.
24 and 27.

Thren. 2.

ence and reuerence be had to kingis, quenis, princes,
and prelatiſ, at this tyme, lat vther men iuge. For a
thing ſpecialy exhort I zour prudence at this preſent to
conſider, honorable Schiriſ, that ze be not of the noum-
ber of that wickit generation¹ quhome the prophete rebukis 5
on this maner,—*All thair generatioun ſaid this in thair
hart, lat vs mak al the feſtuall dayis of the Lord to ceaſe
out of the eird.* For, except ze be wyllingly blind, ze
may perſaue thir dayis quhairof we ſpeik to be the
feſtuall dayis of the Lorde. For as zour prophetiſ be 10
auctoritie of the Kirk, without expreſſe Scripture thair-
for, appreuſ with vs the Sondaye to be the Sabbath²
daye to all Chriſtianis, ſwa be auctoritie of the ſamyn
Kirk in all countreis and aiges, and be the exempliſ alſo
of the Scripturiſ aboue wryttin, appreue and affirme we 15
baith the ane and the vther. And that ze may be mair
aſſurit in conſcience that thair iſ na errour committit be
the Kirk in this mater, bot zour prophetiſ to haue fallin
arrogantlie in ane blynd, arrogant, and wylfull errorr,
quhen thay dar oppone thaim ſa prouddie or erar impu- 20
dentlie to the haill kirk of God, reid in the cxvii Pſalme,
quhare the Spirit of God commandiſ the Kirk in blith-
neſ and thankiſgeuing, for hir redemptioun be³ Chriſt
(quhare He exponiſ Him ſelf to be the corner or band-
ſtane quhilk the bigariſ refuſit), to reioſe and inſtitute 25
ſolennitie of tyme thairfor in thir wordiſ: *Hæc eſt dieſ
quam fecit Dominuſ; exultemus et lætemur in ea.* And
again, *Conſtituite diem ſolennem in condendiſ, uſque ad cor-
nu altariſ.* Twa thingiſ remaniſ, quhilk I of my ſmall
learnin bot of ardent luſe beſeikiſ zow, Schiriſ, to con- 30
ſider: firſt, that ze be not the ſcurge of God (aſ weſ the
wickit in the dayiſ of Hieremie), to diſpyſe king, quene,
biſchope, and al lauchfull auctoritie, togidder with thir
ſolennit feſtuall dayiſ euir obſeruit in Goddiſ haly Kirk
vniuerſall; and leir to prefer the ſamyn Kirk to the 35

¹ O.E. genration.

² O.E. Sabaoth.

³ O.E. bee.

- iugement of ony ane man, citie, prouince, realme, or
 ony ane aige of men of ane vther spirit—ze, albeit it wer
 ane angell frome heuin,—and knaw zour fragilitie and
 fall, and returne hame agane to zour awin Moder Godis
 5 Kirk. Secundly, giue the ruidnes of my dytement,
 haistely wryttin in feruour of spirit but eloquence, may
 not dissuade zow fra the obstinate peruersitie of zoure
 erreure, I exhorte ze cause zour prophete Iohne Knox,
 and zour superintendent Iohne Spotiswod, to impreue
 10 Sanctis Hierome and Augustine as leand witnessis in the
 premissis; and cause thaim delyuer thair ansuer in wryt,
 for thir haly Fatheris bukis ar patent tyl vs and thaim.
 And sum of our faithfull brether hes wryttin sindry tymes
 to thaim baith, and gettis na ansuer in wryt, bot waist
 15 wynd agane. Bot peraduenture, albeit thir twa zoure
 kempis dar not¹ for schame ansuer in this mater, ze wyll
 appeill to the rest of zour lernit theologis of a gret num-
 ber in Scotland and Geneua. Bot to thaim we oppone all
 the Christiane Catholikis in Aphrik, Asia, and Europa.
 20 Bot zit, perchance ze wyll allege zour priuate misordour
 to haue auctoritie, as establissit be ane lang space, now
 almaist thre zeris in Scotland; heirfore to that we
 oppone the vniuersale ordour throw all the warld be-
 leuand in Christe, thir xv.c.xxvii.² zeris, as the saidis³
 25 Sanctis Hierome and Augustine witnesses afore thair tyme,
 and al historiis sen syne. Desist heirfore, Schiris, maist
 deirbelufit,—desiste, I pray zow, in the sycht of God fra
 zour furious rage and wyful blyndnes. Think quhat it
 is to maling contrare Christ, His haly Kirk vniuersall,
 30 our souerane Lady, and zour lauchful pastours. Be war
 to moue distruction to zour selfis, and seditioun in this
 nobyll town be zoure calking, and keling, and peruerst
 mynd, to puneis the innocent contrare all lawis of God
 and man. The potent Spirit of God mot humyll zour

¹ O.E. nott.² *I.e.*, MDXXVII., 1527.³ O.E. saidis 3.

hertis and giue zow grace that this tumult tak rest without extreme damage. At Edinburgh the last of Marche, be zouris M.

¶ Quhais name ze sal knaw quhen ze sal knaw zoure errour, or quhen Iohne Knox or his brether answeris heirto in writ.

FINIS.



THE

LAST BLAST OF THE TROMPET OF
Godis vvorde aganis the vsurpit auctoritie of
Iohne Knox and his Calviniane brether
intrudit Precheouris &c.

✂ (*) ✂

Put furth to the Congregationn of the
Protestantis in Scotlāde, be Al-
niane Winzet, ane Catho-
lik preist boyme in
Kensetw:

(* *)

✂ At the desyre and in the name of his m^{tie}
M^{tie} Catholike brether of ye inferiours
ordoure of Clergie, and laic men.

(†)

*Vir impius procaciter obfirmat vultum suum: qui autem
rectius est, corrigit viam suam.*

Proverb. 21.

Edinburgi ultimo Iulij. 1562.

ANE SUBMONITIOUN TO THE REDAR.

THE caus quhy we haif intitult this tractate
 on the maner preceding is, that we first
 soundit the trompet of Godis Word twich-
 ing this purpose in thre questions specialie, amangis
 5 mony ma proponit to Iohne Knox and' his brether, and
 delyuerit to him in name of tham al,—quhilkis we
 iugeit sufficient occasion to ony man in quhome had
 bene the feir of God to examinat him self, and to with-
 draw him fra the rolkis of errour and arrogance in this
 10 mater. And secundlie, quhen this fornait Iohne wes
 not¹ mouit thairby, bot erar puft vpe with mair pryde,
 intendit to preue his vocation planelie in the pulpet
 (bot quhat strenth had his armour of defence thair, lat
 cunning men iuge quha hard him), we blew the samyn
 15 trompet againe in thre wrytingis according to his prech-
 ing on sindry days; and that verray schortlie as it had
 bene be thre sindry soundis² blawin almast at ane tyme.
 Be the quhilks albeit he wes abaissit, and woundit in
 conscience afore God (quhais Worde is mair peirceand
 20 than ony twa aigeit sworde, etc.) Zit the wylfull blynd-
 nes and obstinat arrogance, leidand all peruersit erro-
 neus men as captiuis and bunde presoneris, haldis him
 and his brether sa fetterit, as it war, with certane strang
 chenis of irne, that thay wyll not zit descend in thaim
 25 selfis to humilitie and pennance, but indurit as Pharao

Hebre. 4.

¹ O.E. nott.

² O.E. sonndis.

withhaldis the peple of God in thraldum aganis His
expres command and approuin ordinance. Quhairfor
that the blynd of thaim and thair scoleris be not impute
tyll vs in the sycht of God, for not schawing our brother-
lie lufe to thaim in admonising of thair erreure and 5
perrell, we put furth this thrid and last blaste, to call
abak the scoleris frome the plaig of Godis iustice, as we
callit (as we mycht) thair techaris afore, thinkand this
to be sufficient aduertisment to al thaim quha hes
earis to heir the treuth, that we neid not in this mater 10
ony offer to sound this trompet.

Reid and iuge.

TO THE CONGREGATIOUN OF THE
PROTESTANTIS IN SCOTLAND.

QVHILL we ar aluterlie irkit, honorable and
deirbelouit, we haif kepit silence, almaist
aganis our conscience, sen the twelft of
Marche, awaityng on Iohne Knox answeir in
5 writt of his lauchfull vocation, accordinge to his promis
maid in the pulpet to our last writtyng, delyuerit to
him that day thairupon. Quhilk promis sen he nother
fulfyllis (nother anentis this nor our vther questionis)
nor zit he nor his brether desistis fra vsurpinge sa hie
10 ane office, to the quhilk thay can nocht schaw thaim
lauchfullie callit conforme to Godis ordinance, nor zit
mak ony answeir thairin without thair schame (as we ar
persuadit) except thay godlie schaw thair repentance,
we may not bot pray and beseik zour prudence for the
15 health and saifing of zour awin saulis, that ze reid, con-
sider, and iuge sinceirlye withoute all affectioun our
questionis and answeris maid to Iohne Knox declara-
tioun thairupon. And exhortis zow alsua gyf ze may
collect furth of the Euangell ony defence be precept or
20 exemple to assure vs of zour precheouris lauchfull voca-
tioun, that ze assiste to thaim thairwith, and mak the
samyn patent tyll vs; quhairby that ze and we sumtyme
brether of ane Kirk, may be togidder zit obedient brether,
but schisme and discorde, to the prophetis and ministeris
25 of God (of zoure precheouris we meine), fra thay be
knawin vndoutittlie to be send be Him. Bot failzeing

thairof (as we hope ze sall), we exhorte zow in the
 bowelis of IESVS Christe, oure onelie Saluour and
 Mediator, that ze set asyde all blynd affectioun, and
 auert zoure earis fra the sweit venum of deuyllish
 eloquence of wordis, and begin to feir and trimbe¹ 5
 at the feirfull exemplis of deid in Core and his cum-
 panie, and of the proude king Osias, quha temeruslie
 in his arrogance ingerit him self to make sacrifice at the
 altare of God, withoute all lauchfull vocatioun thairto.
 For of thir dais now present aduertissis zow, nocht we, 10
 bot the Apostle Iude. Woo be to thaim, (sais he)
 quha in the rebellioun and tressoun of Core hes
 perissit. And giue ze think thir exemplis nocht suffi-
 cient to persuade zow, quhilkis we haif writtin to Iohne
 Knox in vtheris tractatis, remember alsua maist effectu- 15
 ouslie we zou pray, that for vsurpyng Samuelis office, as
 for ane falt in special, king Saule wes repellit fra his
 kingdome. The mercy of God staye, that we and ze for
 defending of sic misordour be not² repellit fra our
 natiue possessionis heir, and efter fra our kingdome 20
 eternale. Quhat? sulde nocht the arrogance and mur-
 muring of Maria the sister of Moyses, with Aaron, and
 that foule lippre quhairwith scho wes plagit thairfor,
 stryk zow with feir, quha, murmuring aganis Moyses,
 and ascriuing auctoritie to hir self without all lauchfull 25
 vocatioun thairto (as zour precheouris dois presentlie),
 said this: Hes God spokin be Moyses onlie? Hes he
 not spokin siclik to vs? Euin as zour prophetis sais
 now: Haue we not science, knaulege, and vnderstand-
 ing—the gyft of God? Quhy ar we not thairthrow, 30
 but farder auctoritie or ordination, lauchfull pastores,
 bishopsis, and prelatis? Reid and consider siclyke
 to quhat miserable end Hieroboam wes brocht for his
 wickit consaitis and doings, causing the Isralites nocht
 to passe to Hierusalem to make sacrifice to God, quhair 35

Num. 16.
 2 Par. 26.

Iudæ. 1.

1 King 13.

Num. 12.

3 Reg. 14.
 Ibid. 12 and
 11.

¹ O.E. trimbe.

² O.E. nott.

- the arcke, tabernakle, and prestis (as in the town quhilk
 God peculiarlie had elect) wes appoyntit than to remane ;
 and nocht chesing the preistis of the tribe of Leui ac-
 cording to Godis especiall command, bot passing with
 5 the peple to Bethel and Dan, and thair offerit sacrifice
 to strainge goddis, electing be his auctoritie aganis the
 ordinance of God ane confusioun of wickit prestis of
 quahatsumeuer tribe thairto. Mark and obserue with al
 diligence, we exhort zour prudence in the name of our
 10 Lord Iesus, gif ze haif folowit Hieroboam in lyke man-
 ner or nocht, drawing the peple and zour selfis fra our
 trew Hierusalem, Godis haly Kirk vniuersal (out of the
 quhilk thair is na sacrifice of prayer, louing, or rychteous-
 nes plesand to God), to Bethel and Dan, to the priuat
 15 conuenticles of schismatiks and heretikis. And giue
 ze haue thair maid sacrifice to fals godis—that is, alsua
 (as ancient fateris godlie exponis it) hes embraceit fals
 and erroneus doctryne for the treuth—hes worschippit
 and adornit erroures, hereseis, and leis for the eternall
 20 veritie of Godis Word, and that ze mycht haif zoure
 awin consaitis wicketlie fulfyllit—consider giue ze *pruri-*
entes auribus hes not electit preistis and precheoures,
 and heipit vp masteris to zour selfis, not descending
 of the tribe of Leui—that is, not succeeding to the Apos-
 25 tles and thair successouris efter the ordinance appoyntit
 be the Word of God. And gyf al thir terrouris may
 nocht mollifie zour hartis to know oure iust motiones,
 and that ordinare auctoritie and obedience thairto
 quhilk Christe hes left in His Kirk be His Apostlis and
 30 thair successours, aduert, we praye zow, and mark the
 office of ane bischope to be sa hie and sa excellent that
 our Saluiour self tuke not that office vpon Him without
 the lauchfull vocation of His Heuinlie Fader ; as St.
 Paule writtis—*Euin sa Christ alsua glorifeit¹ not Him*
 35 *self to be maid the hie preist: but He that said vnto*

Cant. 6.

Vincent.

Lirinen.

2 Timo. 4.

1o. 2o.

Act. 2, 6, 13,

14.

1 Timo. 5.

Tit. 1.

Hebre. 5.

Psalm 2 and

109.

¹ O.E. glorieit

*Him, Thou art my Sonne, this day haue I begottin the—
 glorifeit Him.* As he sais in ane vther place, *Thou art
 ane preist for euer efter the ordour of Melchisedech.*
 And sen ze reding the haill New Testament sen Christ,
 and the historiis of al cuntreis sensyne, findis na 5
 bischope, preist, nor deacone institute and ordanit be
 the laic peple in the haly catholike Kirk, bot be the
 Apostlis and thair successouris bischopis alanerlie,—
 insamekle that the sewin diacones electit be the peple
 to be steuartis specialie to the pure in Godis Kirk, wes 10
 presentit afore the Apostlis and tuke thair ordinationoun
 and power of thaim; ar ze not affrait to auante samekle
 that ze haue Godis Worde for zow and not we, and
 contrare the Worde of God sa expresse and sa largelie
 put afore zour eine to manteine and defend sic mis- 15
 ordoure? Wyll ze not schaw ane auctoritie of Godis
 Word for zour ministers vocation? Quhair find ze euer
 ony of the Apostlis writting to the Romanis, Corinthianis,
 or ony vther multitude commanding thaim to constitute
 and ordinat bischope or vther minister, as ze may reide 20
 that he geuis expresse command to the bischopis,
 Timothe and Tite, to vse that power euery ane off
 thaim seueralie? Quhair reid ze euer in the Apostolis
 dais amang sa mony thousande Christianis turnit to the
 faith, or zit sensyne, ony multitude of laic people allane 25
 to haue ordinatit ane bischope, preist, or diacone? Bot
 that we appeir nocht to depriue ony part of the Kirk
 membris off Christ of ony dignitie appoyntit to thaim in
 the Scripture, we confesse (and to that glaidlye we
 assent) that the laic peple sumtyme hes electit sic per- 30
 sones, as the sewin diaconis afore namit; and in the
 presence of the peple the bischopis to haue bene ordi-
 natit, quha afore had bene commonlie in the law of
 grace, electit and presentit to the comprouinciall bishops
 be thaim geuing to thaim testimonie of thair godlie 35
 conuersation and consent of thair fauour to thaim, as to

Act. 6.

1 Timo. 3
 and 4.
 Tit. 1.

Act. 6.

- sic personis quhome efter thay suld reuerence, baith for
 thair office and haly leuing. *Sa institute Moyses the* Num. 20.
Bischope Eleazarus on the hyech montane Hor before
the haill multitude, as before thaim quhay sulde testifie
 5 *alovayis of his haly lyfe. Sa vves Matthias ordinatit in* Act. 1.
the place of Iudas in the middis of the discipulis,
 quhome afore with Ioseph thai hed electit. On the
 quhilk place the haly martyr Cypriane writis this:
Quòd utique idcirco tam diligenter & cautè, conuocata Cyp. li. 1.
 10 *plebe tota, gerebatur, ne quis ad altaris ministerium, vel ad* epist. 4.
sacerdotalem locum indignus obreperet,—that is, quhilk
 thing verilie thairfore wes done sa diligentlie and warlie,
 the haill peple being callit togidder, that na vnworthy
 persoun mycht quietlie creip to the ministerie off the
 15 altare, or to the preistis roum. And in the samyn place
 contendis he, that be the auctoritie of Godis Word it
 suld be obseruit that the preist or bischope be admittit
 in the presence of all the peple, that he be haldin be
 the iugement and witnessing of all to be worthie and
 20 apt to that office;—sen the peple, sais he, hes special
 power to elect the worthie preistis, and to refuse the
 vnworthie. Heirfore sen the princes in our dayis takis
 on thaim the haill power of electioun, vote, and suffrage
 of the peple, presenting quhat persoun thay pleis, wald
 25 God that thair presentation war void of all symonie,
 ambition, and inordinat affection, and with it wer
 adiunit alsua the testimonie and consent of the peple
 in euery diocesis and parochin, according to the aucto-
 riteis abone rehersit! Sa we think that thair suld noch
 30 be sa mony *Blynd, crukit, and seik, smottit, mutilat,*
mankit,¹ deformit, scabbit Moabites, Amonites, and
sclanderous Mamzeres, contrare the law of God, presen-
tit, offerit, and maid preistis and prelatis in the Kirk.
 Giue ony of zow wyl object that the preistis, bishopis,
 35 and the clergie in oure dais hes bene blekkit with the

Ioh. Knox,
 quhat altar
 is this, and
 quhat preist?

Electioun
 and ordina-
 tion ar not
 ane, as it is
 patent
 abone.

Act. 6.

Levit 21
 and 22
 Malach. 1.
 Deut. 23.

¹ O.E. markit; Mait. Club edition, mankit.

saidis deformiteis, and [*are*] sa ignorant or vitious, or baith,
 and alsua sclanderous, that thay ar vnworthie the name
 of pastores, allace! we ar rycht sorie that this is treu
 for the maist part, and mair. Bot wald ze consider the
 cause thairof to be our iniquitie, vngodlines, and abom- 5
 inable lyfis, for the quhilk God is at wraith with vs, and
 for the quhilkis, in reuenge of our sinnis according to
 His iustice, He sufferis *Hypocrites to haif cure ouir*
us—as He causis *Sumtyme vitious or tyrane princes,*
sumtyme effeminat personis or babis, impotent to de- 10
fende us throu iustice in quietnes and rest, sumtym
Infidelis to haue dominion abone us? We wald seik
 ane vther remeid than to heip vp sin vpon sin in the
 defending of sa vngodlie misordour agains the ordinance
 and reuelit wyl of God, in His Scripture sa expresse and 15
 sa largely set furth. Quhat remede speir ze? But dout
 to turne vnfzenzeitlie of al our hart fra our idolatricall¹
 and insaciabie auarice, proude feirles presumption, fra
 maist auaricious prodigalitie (we meine specially of the
 glorious bordouring of zoure garmentis with the blude 20
 of pure); fra the deuoring of the patrimonie of the Kirk,
 the tressour of indigent; fra fleschelic libertie and
 brutale irreligiositie; fra vaine babling of Godis Worde,
 but feir and reuerence thairoff in contentioun and curi-
 ositie; fra proude ignorance; fra the abomination of 25
 wychecraft and schameles mantening thairof in con-
 tempt of God and His law; fra fals fenzeit hypocrisie of
 halines; fra ingratitude and vtheris deuyllische monstres
 of vice regnand at this tyme,—to our maist mercyfull
 God and trew seruing of Him in haly feir and brotherlie² 30
 lufe, and in reiosing in Him be humill dredour and
 reuerence. Bot of the twa proude princes, Dame
 Heresie and hir sister, we wyll not talk, knawing that
 our Mastres faithfull simplicitie and lufeland lawtie with
 thair seruandis be thaim wyl nocht be hard, bot repellit 35

Iob. 34.

Esa. 3.

Eccle. 10.

Hierem. 38.

As the Ba-
 bilonianis
 had vpon the
 Iowis, and
 the Turke
 now vpon
 mony Chris-
 tianis. | ✠

Antitheton.

Hiere. 2.

Act. 2.

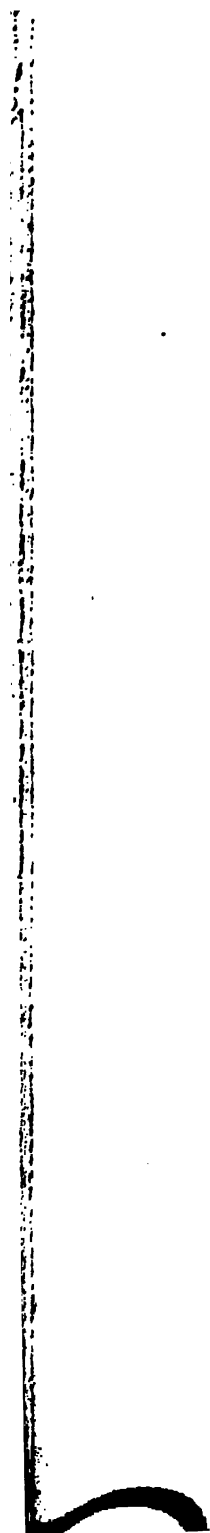
Psalme. 2.

¹ O.E. idolitricall.² O.E. brothelie.

- and schot to the dure as sillie thingis wantand craft to circumuene, flatter, and lie. For now quha seis it nocht cum to passe, quhilk God complenis be His Prophete, quhilk is—*That mony heris and knauis His Worde (in* Ezechi. 33.
- 5 *ane parte) and dois not thairefter, bot turnis it in ane sang of thair mouth, thair hartis being gewin tyl auarice; and the Word of God is to thaim as ane ballat of men-*
- stralie, quhilk hes ane sueit tone, and plesand to sing.*
- Lat ws turne, I say, and pray *That the Lorde of the* Luc. 10.
- 10 *winezarde send vs lauchfull treu workmen thairto, baith* Psalm. 79.
- to schute oute the vnclene baris, quha be filthie leu-*
- ing and sueingeing in thair stinkande styis infectis the*
- 15 *tender burgeounis of the zong wynis; and to schut out*
- or cut of alsua the wyld sangleris—that is, the proude*
- schismatikus and obstinat heretikis, na wayis sociale to*
- the companie of Christiane Catholiks,—quha, in hie* Of doctrine
and ordor
we meane¹
maist
specialie.
- arrogance of thair maister Lucifer, trampis down the*
- heuinlie increas and all decent policie of the samyn*
- winzarde, drest and deckit be the former workmen,*
- 20 *vnfenzeit policiaris of the samin. . . .*

[*The fragment of Original Edition breaks off here.*]

¹ O.E. meaine.



THE BUKE

OF

FOUR SCOIR THRE QUESTIONS,

TUECHING

DOCTRINE, ORDOUR, AND MANERIS,

PROPONIT TO THE PRECHEOURIS OF THE PROTESTANTS IN
SCOTLAND, .BE THE CATHOLIKS OF THE INFERIOUR
ORDOUR OF CLERGIE AND LAYT MEN THAIR, CRUELIE
AFFLICTIT AND DISPERSIT, BE PERSUASIOUN OF
THE SAIDIS INTRUSIT PRECHEOURS.

SETH FURTH BE NINIAN WINZET A CATHOLIK PREIST,

AT THE DESYRE OF HIS FAYTHFULL AFFLICTIT BRETHIR, AND DELIUERIT
TO IOHNE KNOX THE XX. OF FEBRUAR OR THAIRBY, IN THE ZERE
OF THE BLISSIT BIRTH OF OUR SALUIOUR 1563.

Ne sis sapiens apud temetipsum.—PROVERB. iij.

Sed interroga patres tuos, et annuntiabunt tibi: maiores tuos, et dicent tibi.—DEUT. xxxij.

ANTVERPIÆ

EX OFFICINA ÆGIDIJ DIEST. M.D.LXIIJ. XIIJ. OCTOB.

CUM GRATIA ET PRIVILEGIO.

REGIÆ Maiestatis Priuilegio permissum est Niniano Winzeto, uti per aliquem Typographorum admissorum impune ei liceat imprimi curare, et per omnes suæ ditionis Regiones distrahere librum inscriptum, The buke of fourscoirthe questionis, tweching doctrine, ordour, and maneris, proponit to the precheours of the Protestants in Scotland : Et omnibus aliis inhibitum, ne eius libri editionem absque eiusdem Niniani consensu imprimant, vel alibi impressum distrahant, sub multa xx. florenorum ultra exemplaria impressa. Actum Bruxellis xxviij. Augusti 1563. Subscripsit.

Facuwez.

NINIANE WINZET, A CATHOLIK
PREIST,

TO THE CHRISTIANE REIDAR WISSHIS GRACE
AND PEACE.

AT the command of Dene Patrik Kinloquhy,
precheour in Linlythqow, and of his superin-
tendent, gentil Reidar, quhen I, for denying
only to subscriue thair phantasie and factioun of faith,
5 wes expellit and schott out of that my kyndly toun, and
fra my tender freindis thair, quhais perpetuall kyndnes I
hoipit that I had conquest, be the spending about ten
zeris of my maist flurissing aige,—nocht without mani-
fest vtilitie of thair commoun welth,—and be all apper-
10 ance had obtenit¹ sik fauour of thame as ony sik man
nicht haif of ony communitie, I thocht I had na cause
to be eschameit, bot to reiose and glorifie my God (ac-
cording to St. Petiris reull) for that I sufferit nocht as a 1 Pet. 4.
wickit persoun or a ewill doar, bot as an wnfenzeit and
15 faithfull Christiane. For the tyme is now (as the samin
Apostill writtis) that the terribill iugement to cum, in a
manere in this lyfe beginnis at the Houss of God—that is,
at the faithfull Catholiks, that first for thair awin sinnis,
and syne for the trewthis saik, thai suffer in this lyfe
20 with Christe thair Heid, that be diuers tribulis thai mot
enter with Him in the lyfe eternall. Nochttheles, I began Act. 14.
nocht litill to merwel at sa haisty and sa subdane a wol-
ter of this warlde in sa mony grete materis, and specialie
of the subdane change of sum cunning clerkis, of the

¹ O.E. obtenir.

A meruelis¹
haisty
change to
be amangis
Christianis.

Of new
kingis.

A miserable
subiection.

Tyrannie.

That the
wicket hes
the vuir

silence and fleitnes of wtheris, and of the maist arrogant
presumptioun approwin specialie in the ignorant ; and
amangis wtheris strange mutationis, quhow micht it be
that ane Kinloquhy culd be king in Linlythqow ;—and
specialie sik a king as appropriat to him self mair large 5
empyre and power in this caice than euir did faithfull
king or emprior in Christianitie. For of thame all, cer-
tane is it that neuir wes ane quha attemptit to charge
thair subiectis with the burdin² of an uther religioun nor
faith than the vniuersal Kirk of God had euir afore pro- 10
fessit, quhilk in his presence (albeit I wes to him na
subiect), for the gloir of Christis name (quha in all mot
euir be praisit), before honorable persones, maist planelie
confessit I. And sua fra I persauit this new proud
prince, and his Caluiniane brethir on lyke manere in 15
utheris partis, to hef subdewit sa to thame, wnder sik
thirldum thair miserable scoleris,—nocht only that thai
micht leid thame concerning thair bodyis, as thai war
slawes, presoneris, and captiues in a raip—that is, to
cause thame to wair and hasert thair geris and bodyis 20
for thair plesuir ; bot to hef blindit also thair iugement
and naturall ressoun, that thai regaird na lawis diuine
nor humane, bot haldis it only law quhateuir thai rail,
rattill, or trattill, be it neuir sa euident, aganis Godis
expres Word, His manifest ordinance, His haly Kirk, 25
His princeis and His prelatis ; and amangis the rest, to
hef vsurpit to thame in maist præsumptuows bauldnes,
that plane tyrannie, for satisfying of their rage, to com-
pell thair scoleris to banise³ Catholik and innocent men
—ze, thair awin tender freindis and kinismen, in con- 30
tempt of oure Souerane Lady and hir Hienes lawis—fra
thair iust possessionis, natiue rouses and citeis :⁴—I wes
almost astoneist at thair proud præsumption in sa hiech
an enterprise, and in sa prydeful and arrogant proced-
ingis, that sa obscur men durst presume to medle thame 35

¹ O.E. meruolis. ² O.E. burding. ³ O.E. banies. ⁴ O.E. cieteis.

- aganis all auctoritie, bayth with the auctoritie of the spir-
 itual and temporal suorde. Bot fra I mair deiply con-
 syderit and weyit the hiech arrogance of men of sa law
 degre, and aluterlie woid of all lauchful power, be ony
 5 titill thai allege thairfor, to be aganis all lauchful pouer
 placeit be God, a manifest scourge of His wraith for the
 inundation of our synnis, lang raigeing in euery estate, I
 ceissit ferther to merwell. For that few Catholik kingis
 or quenes, princeis or prelatis, almaist throw Christin-
 10 dome, hes this day voluntare and dew obedience, accord-
 ing to the expres Word of God, of thair subiects, it is
 ouer patent, allace for pietie,—insamekle that quhilk
 the Prophete spak afore of Ierusalem (quhilk wes a fig-
 ure of the Kirk in this tyme of grace) apperis in thir our
 15 tribulus dayis almaist fullerie complete. *Obluioni*, says
 he, *tradidit Dominus in Sion festiuitatem et Sabbathum :*
et in opprobrium et in indignationem furoris sui regem et
sacerdotem. Repulit Dominus altare suum, destruxit sanc-
tuarium suum. That is, “The Lord hes forzet in Zion
 20 (that is, in His haly Kirk) the solennit* tyme and the
 Sabbath¹ day, and in indignatioun of His wraith hes for-
 zet the king and the preist. He hes schott away His
 altar, and hes destroyit His sanctuarie.” Thairfor fra I
 wes persuadit that it wes the Almychty doutleslie quha
 25 throw His iustice aganis sin sufferis the prince and the
 preist (whome to in erd be the expres Word of God we
 aucht maist honour) sumtyme to be dishonorit, albeit be
 the wickit only, according to it that is written,—*Bal-*
teum² regum dissoluit, et precingit fune renes eorum : ducit
 30 *sacerdotes inglorios, et optimates supplantat.* And in an
 vther place, speikand of the hie preist—*Qui honorifi-*
cauerit me, says the Almychty, *glorificabo eum : qui vero*
me contemnunt, erunt ignobiles. I seirceit out the titill that
 our new Caluiniane kingis and princelie preistis culd haif
 35 for thair auctoritie—quhiddir this thair dominioun abone

hand, it is
the scourge
of God.

Note.

Thre. 2.

* Zuil,
Pasche, Wit-
sund. etc.
O Maho-
metrical im-
pietie !
O prepara-
rais of the
way to the
Anti-
christe !
Ro. 12.
1 Pet. 2.
Heb. 13.
Iob 12.

Ab impiis
procedit im-
pietas.
1 Re. 24.
1 Reg. 2.

Note of
superioritie.

¹ O.E. Sabbath.

² O.E. Baltheum.

Gen. 12, 13,
15, and
Ios. *passim*.

Heb. 12.
Prouer. 3.
4 Reg. 24,
25.

The titil of
the new
Caluiniane
kingis.

Their recan-
tatioun.

The botum
of thair hert
is declarit
to be a
botumles
conscience.

Of thair
excuis.
Act. 9, 22.

ws wes prouideit to thame, as to a weilbeluifit peple of
God, as wes the land of Chanaan to the Israelitis, or per-
mittit as to an wngodly and wickit peple sterit vp to be
Godis scourge, for a tyme aboue his weilbeluifit peple, in
His discipline and faterlie correctioun for thair tres- 5
passis, as wes the wngodly and confusit Babilonianis
aganis the haly citie of Ierusalem. And breuelie con-
sidering the first part of thair titill to this thair supreme
auctoritie, I fand it nocht only sclinder and licht, bot
panelie inglorius, and a thing to depriue thame of all 10
auctoritie without delay, gif thai had hald ony afore.
This first and speciall part, and almaist the hail-wair is,
that thai confessit thame selfis to hef bene afore, in the
preching of the hevinlie and eternal word of almychty
God, contrare baith thair conscience and science, schame- 15
les learis, and be fals doctrine wilfull dissauearis and
poysonnaris of the peple of God; forgeing thair ser-
monis for the plesuir of euery auditour, efter the fassoun
of schipmenis breiks, mete for euery leg,—any thing to
hef vnderstandit and roundit priuatlie in the mirk, and 20
ane vther thing to hef precheit oppinlie in the pulpet,—
ane thing to hef had cloisit in thair breistis, and ane
vther reddy, as thai thocht tyme, in thair mowthe. Be
the quhilk schameles testimonie of thair awin toungis, of
na ressoun culd I be induceit efter to credit and reuer- 25
ence thame mair thairfor, as mony than (bot fy on the
clekane-wittit in the cause of God!) of a maruelus facil-
itie did; bot to esteme thame rather at that present to be
the samin self men quhome thai without all schame, or
appering repentance of sa horrible a cryme (gif thai had 30
recantit thair leis vnfenzetlie fra the botum of thair hert,
as thai vse to speik), confessit thame to hef bene afore.
For na man is of ony iugement quha markis nocht thair
schaimles confusioun, quhen thai wald thraw the ex-
empill of the conversioun of St. Paull to be a trim cloke 35
and excuis of thair euersioun. For St. Paull at that

- tyme wes ignorant of Christe, of His word and sacramentis, and blindit be feruent zeles towart the Mos-
aical law, perseuit the membris of Christe in mirk igno-
rance firmilie, albeit maist wranguslie persuadit, that all
5 that he did wes a thing maist pleasand to God; and
thairfor, sayis he, *Misericordiam consecutus sum, quia
ignorans feci in incredulitate*. Bot thai contrarie con-
fessit thame selfis to hef techeit and wrocht contrare
thair knowlege and conscience, and willinglie and wit-
10 tinglye to hef borne fals witnes, nocht contrar man nor
manly bissines, bot contrar God and His eternal veritie.
And zit because sum of thame wes eschamit to testifie
sa planelie thair gret vngodlines, bot allegeit that thai
had obtenit mair illuminatioun of the Haly Gaist, and
15 greatear knowlege of the veritie, I conferrit with me self
quhow that nicht be, that Christiane men professing,
techeing, and preching Christe and His word sa mony
zeris, in ane monethis space or thairby, suld be changeit
sa proudly in sa mony hiech materis in the plat contrar
20 men. At Pasche and certane Soundays efter, thai techeit
with grete appering zeles, and ministrare the sacramentis
til ws on the Catholik manere; and be Witsonday thai
change thair standart in our plane contrare. And sa
iugeit I, that it necessarlie behuifit thame othir to hef
25 bene afore werray finzeit hypocritis, and temperizaris
with the tyme contrare thair conscience, or to hef bene
reussit be sum mychty spirit. And thairfor thocht I it
a thing nocht only profitable at that tyme, bot werray
necessar, to obey the counsell of the Apostill—that is,
30 to try and examin the spiritis gif they war of God.
Heirfor sen all men suld be reddy to geve compt of
that faith and hoip in him that I, being a preist, suld
notht hef bene iugeit be the waik—to thair sclander
(to quhome my conuersatioun afore wes knawin), faith-
35 les and feble, nother hait nor cauld—I intendit, be
Godis grace, to declare me planelie in this dangerus

1 Tim. 1.

Sen infameit
persones
may nocht
be witnessis
in manis
cause,
quhow sall
thai be
iugeis in the
cause of
God?

A subdane
change to
be in the
faythfull,
an. 1559.

A grete
ocasioun
quhareby
the Auctour
wes first
moueit to
wryte.

1 Io. 4.
1 Pet. 3.

Apoc. 3.

seditioun an vnfeinzeit Christiane ; that is, stoutlie to
 gainstand all abuse, negligence, licentious leuing, and
 pharisaicall hypocrisie to me knawin, other of the former
 aige or of it now present, and siclyke to schaw me a
 manifest aduersar, efter my small leirning and knowlege, 5
 to all schisme, seditioun, errour, and heresie. And
 albeit I wes nocht sa weill exerceit in the Scripturis as
 become me of my aige and vocatioun, nor zit guidlie
 nicht sua be, sen I had spent my maist flurissing zowth-
 heid apt to that studie in techeing of cheldring ; zit 10
 I rememberit that I suld nocht be an hypocrite, nor
 applaud to the warld contrar my conscience, to beleue
 ane thing in the law of God and say the contrar ; nor
 zit for the feir or fauour of man, fulechelic to appreue or
 condemne in Godis cause ony thing to me wknawin. 15
 And thairfor that the waik suld nocht hef bene offendit
 be my silence, and that I nicht hef knawin my aduer-
 saris strenthe, gif ony had bene for thair nouationis,
 collectit I than in synceritie of conscience sum of thai
 Heidis quhilkis I iugeit the fairsaidis persones to hef 20
 techeit erroneously, and wait to thame familiarlie in a
 plesand manere, forzetand all former iniuris done to me,
 or to wtheris my faithfull brethir. To the quhilkis
 Heidis my new king Kinloquhy, in sindry wittingis
 woid of all humanitie and compatiencie, and taistand 25
 nocht only of contentioun bot of contempt, maid sindry
 promissis of an anssuer, with grete boisting of the vic-
 torie to him and triumphe alrady in hand ; bot as zit,
 that we mot knaw his invart religioun be his fidelitie
 (I will nocht say be his leis) in externe materis, we heir 30
 na thing of his promissis fulfillit. That delay suythlie of
 his anssuer, fra that I efter sa mony oblisngis had
 avytit vij or viii monethis thairupon, moueit me efter
 that I had conferrit with sum weill leirnit Catholickis,
 and with sum strang Caluinianis also, and had red 35
 sum controuerseys and ressoning. thairupon on baith

Eccl. 1.
 Ro. 14.

Eccle. 5.

The secound
 occasioun to
 wryte mair
 largelie to
 Iohne Knox.

sydis, to collect almaist the haill summe of thai thingis
 quharein I wes offendit, in the doctrine, ordour, and
 maneris now auctorizit, contrar all auctoritie. Quhilkis
 sa collectit, I presentit to my Catholik afflictit brethir,
 5 layit men and wtheris, in quhome apperit to me the
 spirit of knowlege and godly feir. Quha anssuerit in ane
 mynd thame all, specialie to be moueit be the samin
 ressonis and auctomiteis, nocht to assist to the new im-
 pietie, callit be sum the Reformatioun of the Protest-
 10 antis. Bot zit thai desyrit thir questionis mair trimlie and
 strenthelie to be set furth with ma large auctomiteis, and
 to be writtin agane, and thairefter to be deliuerit to the
 principall precheouris of the new factioun. For I had
 collectit thame schortlie wanting buiks quhen I wes in
 15 travell, as thai come in my memorie of former reiding,
 and of conferring with wtheris at that tyme be the way,
 as sum honorable personis knawis. This I eik, baith
 for the trewth, that gif ony thing negligentlie and nocht
 sufficientlie strenthit be set furth in this werk, it suld be
 20 impute to my haist and feruour, and to nane wtheris
 iniustlie; and to signifie also, that gif the lauchfull
 pastouris and wtheris bettir leirnit of the Catholik syde
 did thair diligence in thir materis, and spak frelie
 without feir, that sik proud, fulege phantaseis, pyntit
 25 leis, brutall irreligiositie, and damnable errouris, as now
 regnis in the place of syncere veritie and trew Catholik
 religioun, defenceit only be finzeit eloquence, iesting,
 and mockrie, wald nocht haif sa lang reinzeis, nor the
 existimatioun amangis the peple, as thai haif presentlie,
 30 allace! Bot to the purpose: I nocht than haifing oppor-
 tunitie, and werray desyrus to hef wtterit my religioun,
 to avoid all occasioun of sclander till wtheris, and to hef
 reduceit, sa fer as lay in me, the wildsum wandering
 vnto the richt way agane; or to hef bene assuirit be the
 35 licht of Godis Word (quhilk our aduersaris boistit thame

Wharein the
 wrytear¹ is
 to be re-
 preuit.

¹ Mait. Club E. wryetar.

Quhy wes
this buik
deliueret to
Iohne Knox.

to hef hald) that we had bene furth of that way in ony
poynt, incontinent deliuerit thame writtin on this ruid
manere following to Iohne Knox, as to him, quha wes
haldin in tha partis principal Patriark of the Caluiniane
Court. And that be ressoun that the ane of my former 5
competitouris keipit na promis, and the wther maid na
anssuer, hoipand mair fidelitie in this renounit man, gif
it had plesit him to promitt anssuer thairto in speciall,
as he afore did generalie sindry tymes in the pulpet,
oblising him self to sik ressoning in word or writt ; oftymes 10
obiecting to the Catholikis (quhome he callis Papistis)
that nane of thame durst impugne ane propositioun of
his doctrine: albeit the contrar wes knavin to be trew.

An. 1561.
Of the trac-
tate set furth
anentis the
Ressoning
betuix my
Lord of
Croceraguel
and Iohne
Knox.

For quhais anssuere thairefter oftymes publiclie and
priuatlie promissit be him, we hef awaytit, almaist keip- 15
ing silence sen the xx. of Februar, or thairby ; quhill now
laitlie within thir few's¹ days is cum to my hand a Resson-
ing anentis the mayst blissit, feirfull, and haly sacrifice of
the mes, haldin about a zere bypast betuix my Lord of
Croceraguel and Iohne Knox,—a werk in beginning 20
decorit with a pece of an epistil, als hali, as is the
auctour thairof, and I warrane zow, cunninglie gloissit
be sum weill leirnit and discrete man, God wate, in the
mergin ;—quharein Iohne Knox, of his pregnant ingyne
and accustomit craft of rayling and bairding, attributis 25
to me a new style, calling me Procutour for the Papistis,
and thair oblisit him of new to geve anssuer to our
questioun tueching his lauchful vocation, and as we
can collect thairof and of his former promis, he intendis
to anssuer lykewayis to the rest following in this buke. 30

Of twa
poyntis
thairin con-
cerning this
mater.

Of the quhilk twa poyntis I wes singularie reioseit—
first, that God maid me worthy to be mockit for my
smal labouris in defence of His catholik Kirk, fra the
fals accusatioun of hir aduersaris, and to be reknit be
thame in tyme of persecutioun in nummir of the fayth- 35

¹ O.E. fews.

- full, quhome thai in thair iesting callis Papistis. For in
 defence of that thing only procur I, quhilk the honor-
 able and haly Papistis, the haly bischope and martyr of
 Christe, St Cypriane, with the wtheris renounit Martyris
 5 in the primitiue Kirk, and quhilk the renounit Papistis
 and excellent Doctouris Sanctis Augustine, Hierome, and
 Ambrose, zea breuelie, the haill Kirk of God sen the
 Apostolis days, in an vniformitie of doctrine maist
 clerlie appeuis. And na thing disaggreing thairfra
 10 procur I,—nocht adhering to the priuate iugement or
 obscur sayngis of ony ane man (as is the commoun
 praktik of our aduersaris, to mak of obscur mirknes a
 commentare to the cleir licht), bot to the plane and
 vniforme confessioun of all, or at the leist, to the aggre-
 15 able consent of the maist part of the best lernit, euir
 be the Kirk of God auctorizit. And sua, godly Reidar,
 quhattin a Papist I am in this samin ruid Buik of
 Questionis (be the infallible and inconfutable treuth of
 the quhilk my aduersar is offendit), I tak on hand to
 20 preue, on perrell of my lyfe, the maist haly Martyris,
 the best leirnit confessouris afore reherseit, and wtheris
 mony may bayth of the Greik and of the Latin Kirk,
 togidder with Generall Counselis, to hef bene the samin
 Papistis. O happy heirfor and happy agane think I this
 25 day to me, quhen the grete guidnes of God, of His mere
 mercy, has præseruit me in this maist stormy tyme fra
 the rolkis of schisme, errour, and hæresie — zea, fra
 manifest rebellioun raigeing at this præsent aganis
 Godis plane word, His Kirk vniuersal, His ordinance,
 30 His princis, and His prelatis; and besydis, that also hes
 lent me of His spirit, to confes my faith to His gloir,
 quhill the erroneous assault me be tainting and mockrie,
 quhen thai may naways be veritie. For quhat veritie
 culd Iohne Knox schaw for his lauchfull vocation
 35 (quhilk ane article specialie he cheseit out of sa mony
 to confute and confund in the pulpet, to augment his

For quhat
mater pro-
cuis the
wrytear.

Note the
trew Catho-
lik doctrine.
For of the
trewth of the
Scriptuir
we contend
nocht, bot
of the trew
sense thair-
of approuin
be Godis
haly Kirk
vniuersal.

Reiosing
in God.

Of Iohne
Knox de-
fence of his
vocation
in the pul-
pet.

Note a prom-
is of a
Catholik !

The Cal-
uiniane min-
isteris can
nother schow
thair power,
proceeding
frome God
nor man.

Note.

gloir), I think it is nocht vnknawin to Scotland, and is
nocht in my defalt, bot in defalt of my small freind
Dame Cunzey ; bot it suld hef bene layng or now, as it
sal be, God willing, schortlie, to the mein leirnit always 5
(for the godly cunning neidis nane of our labouris thair-
to), mair notifiit in Scotland and in vther Christiane
cuntreis : in quhat wickit apostasie he and all vtheris
preistis, munkis, and freris of his sect ar fallin in, in
that thai renunce as renegatis¹ thair preistheid gevin
thame be the sacrament of ordour ; and quhow thai 10
still remane preistis be the samin sacrament (lat thame
renunce it as thai pleis) ay quhil thai dee,² albeit to
thair mair seueur punisment æternalie, except thai
(quhilk the guidnes of God mot grant thame) in tyme
repent thair fall ; and siklike in quhat proud arrogance 15
and damnabil sacrilege is he specialie, and the vtheris
his fallowis in thair degre, sliddin,—vsurping the auc-
toritie of godly bischopes, and vtheris pastouris and
preistis in the Kirk, aluterlie aganis all lauchful pover
onyway gevin be man to ony ministerie that tha vse in 20
the Kirk, except only be that titill quhilk tha esteme
nochtis—that is, insafer as tha ar preistis ; and that tha
ar nocht send as trew prophetis be God, it sal be, God
willing, mair cleir than the day licht, be mony euident
demonstrationis at lenthe. Bot now quhen all his blunt 25
boulitis and pithles artelzerie ar schot, to infirm and
adnull his awin cause rather than to strenthe the samin,
that be his lang silence efter sa mony promissis he
schawis him self conuict in conscience, haifand na apper-
ing ressoun for the defence of his vocation, except 30
we admitt him to be a new St. Iohne the Baptist, or a
new prophet Amos, hes he nocht win the hoiss worth-
elie, in forgeing a mok to me mony mylis fra him,
calling me “Procutar for the Papistis”? Gif ony man,
gentil Reider, sall think this my procuratioun in thir 35

¹ O.E. rennigatis.

² O.E. de.

articulis to be wngodly, lat him remember quhat he
 menis be that article in his Creid, *The haly Kirk*
uniuersal. For only quhat this Kirk (quhilk my aduer-
 sar insinuatit to be it, quhilk he callis papistical) hes
 5 euir defendit, and now defendis, intend I, be Godis
 grace, efter all my smal pover and spirit, euir to de-
 fend, and na thing disaggreing thairfra. Bot as to the
 terme Papist, albeit faithful Christianis of guid ressoun
 reioseis in na new stylis concerning religioun; zit that
 10 thai suld be gretumlie¹ offendit be the terme Papist,
 obiectit to thame be thair aduersaris, I can naways
 vnderstand, sen by it specialie may be bot vnderstandit
 a man that dois knaw the lauchfull auctoritie of his
 bischopes, quhome almychty God hes commandit be his
 15 expres Word to fauour, lue, and humelie obey, and
 specialie to the successour of Petir, now commonlie
 callit Papa: albeit Papa be a terme efter the myndis of
 the aunciant Fatheris commoun to ony bischope, as
 efter in this buik is schawin. Quha seis nocht this day,
 20 that gif kingis ande quenes buir nocht a suord, quhilk
 our aduersaris ferit mair than the spirituall suord of the
 Pape and vtheris bischoipis, bot thai wald mok ws on
 lyke manere, and call ws Kingistis and Queneistis, or
 siklyke name of thair commoun craft of mockrie, for our
 25 humil and dew obædience² vnto our lauchful Souerane?
 And this mekle concerning the Procutor for the Papistis.
 As to the secund poynt that he promissit in his buke to
 mak anssuere, as be word he did afore oftymes oppinlie,
 I am reioseit that he intendit than to keip his first
 30 promis, albeit as zit in dede efter ane haill zeris aduise-
 ment we heir nocht thair of. Nochttheles that he is sa
 layng making anssuer, I hoip only guid thairthrow that
 efter sa lang consultatioun he sal, be Godis grace, præfer
 the knavin veritie and His saluatioun to all wane gloir or
 35 plesuir of man. Bot failzeing thair of (quhilk God for-

Of the terme
Papist.

Deut. 17.
Heb. 13.
Matth. 10.
Luc. 10.
Io. 13, 21.

Note.

The secund
poynt.

¹ O.E. gretunlie.

² M.C.E. obædience.

The cause of
the prenting
of thir
quæstionis.

Quhy ar thir
quæstiounis
now nocht
maid mair
strenthy.

bid), and gif also perchanse he keip na promis heirin,
he dois bot than as becumis his new professioun, and
according to the commoun trade of that part of the
realme be him and his, præsentlie corruptit ;—quha
declaris expreslie quhatkin a faith thai haif in God, be 5
the faith and promis thai vse now commonlie to keip to
man. Bot always because in the mein tyme we ar
offendit be his layngsum delay, and ar stoppit be the
tyrannie of sum to put furth our mynd in prent at
hame, and vnderstandis the copiis of our Quæstionis and 10
vtheris tractatis corruptit be vnleirnit writtaris, to the
sclander of the trevth and to our schame, we sett furth
this iust copie, without altering or eiking ony thing, sa
fer as we can remember,—except onlie, that in place of
this epistill wes sum Latin to the cunning reidar, exhort- 15
ing him nocht to haif respect to our ruid style, bot to
the trew catholik sentence ; sen we controuertit nocht
with our aduersaris for trim talk, bot for the trying of
the trewth—nocht for deckit vanitie, bot for the æternall
veritie. Quhilk thing we requeist thee,¹ gentill Reidar, 20
zit anis agane, and to purge thi copie according to this
præsent—willing thee² to be persuadit that gif it pleisit ws
at this tyme and place to alter or eik this tractate, that
with litill labouris it micht be maid tueching the style
mair plesing and persuading, and in sentence fer mair 25
strenthy and difficill to our aduersaris to mak anssuer
thairto. Zit nochttheles because Iohne Knox apperis to
schaw that with his fallowis he labouris to fulfill his
oblising, we will eik nor alter na thing heirin, except
sum illustratioun in the mergin, that the Reidar, gif ony 30
anssuer beis maid, may syncerlie confer the ane with the
wthir ; and in the mein tyme that the sempill beleuear
may haif sufficient licht to eschew the dissaitful snairis
of the erroneous. As to the phrase and dictioun heirop,
guid it war to remember that the plane and sempill 35

¹ O.E. the.

trewth of all thingis requiris only amangis the lautefull
 and faithfull peple plane, familiar, and na curius nor
 affectat speche; as the defence of fraud and falset neces-
 sarlie requeris a cloke of finzeit eloquence, be the quhilk
 5 the incircumspect and licht of iugement oftymes ar
 dissaut. And as tueching the mater, as we ar informeit,
 that Iohne Knox efter aduisement wes eschameit to set
 furth an anssuer, quhilk wes be certane of his grete
 scoleris about a zere and thre monethis passit deuiseit
 10 heirto,—sua we ar assuirit that na leirnit of thame with-
 out prik of conscience (sa grete is the guidnes of God to
 knok at the breist of man)—without the studie, I say, of
 schisme and diuisioun, and without rebelloun and wil-
 full malinging¹ aganis the knawin veritie—sall tak pen in
 15 hand in our contraire, zea, contraire the waik membris of
 Christe, an hundreth ways inuadit maist feircelie to leve
 that haly religion quhilk thai maist godly professit at
 thair baptism: for quhais defence specialie thir Quæs-
 tiounis ar set furth, that the vnleirnit mot haif sum de-
 20 fence aganis the erroneous and contentious pleidaris,
 quaha with thair continuall altercatioun, blasphemis, and
 mockrie of all godlines, ithanlie labouris to subuert the
 sillie semple anis. Thir thingis I spek in na fulege con-
 fidence of my eruditioun, bot in synceritie of conscience,
 25 and godlie fortitude in the defence of the vndoutit veritie
 techeit be the haly Kirk vniuersal, quhome only efter
 my knaulege and conscience I follow as the pillar and
 stabilisment of veritie, as the Spous of Christe our Lord,
 be the illuminatioun of His Spirit induceit according to
 30 His promis in all righteusnes,² haifand the samin Haly
 Spirit at all tymes hir Doctour, Gyde, Comfortar, and
 Aduocate to hir promist, gevin, and to the warldis end
 with hir remaning. Bot gif ony sal be sa feble in faith
 and negligent of his saluatioun to maling contrar his
 35 conscience and instinct of the Haly Spirit, for plesuir of

Of the
speche of
veritie and
of dissait.

Apocal. 3.

¹ Timo. 3.
Cant. 6.

Io. 14, 16.

Act. 1.
Matt. vlt.

¹ O.E. malingning.

² M.C.E. richteusnes.

his forlorne brethir, and for a schaddow of gloir to him
 self, lat him be persuadit that the almighty God, quha¹
 is the defence and suir protectionoun of all thame quha
 walkis in simplicitie, sall steir wp in his contrare
 strangar kempis and perfytear procutaris than I am, to
 oppin out and mak manifest the hypocrisie of the fule,
 and of al his mainteinaris,² according to it, that is
 writin of the leing maisteris, quha in the latter days
 be thair suete flattering eloquence ar to seduce the
 hertis of the innocent, and be siklyke iouglarie ar to
 ganestand the manifest veritie,—as Iannes and Jambres³
 be thair leing deuilrie and incantatiouns gainstuid
 Moyses in the præsence of Pharao. *Insipientia eorum,*
 says the Apostill, *manifesta erit omnibus, sicut et illorum*
fuit—that is, the fulegenes of thame salbe maid manifest
 to all men, as wes the fulegenes of Iannes and Jambres.³
 This mekle, Christiane Reidar, thocht I expedient to be
 notifiit, quhareby my first motioun to thir materis, and
 cause of ferther proceding, with my hoip of the end
 heirof, mot be knawin. For as a theologe I profes me
 to be nane, nor zit of the nummir of the hie leirnit; sua
 nocht to confes me a faithfull Christiane, specialie quhen
 be baneising fra my tender freindis I am almaist com-
 pellit thairto, I am effrayt in the præsence of God, and
 eschameit afore angell and man. And as it is knawin
 nocht to be the Kirk rentis, nor ryotous⁵ lyfe thairby,
 that moueis me to profes my name in this debait and
 tentatioun, sen of the Kirk rentis I had neuir my leuing,
 quhilk now I nicht haif abundantlie, gif I præferrit my
 belly to guid conscience; sua I wald it war to nane
 vnknauin, me euir to be an humil sone of the haly Kirk
 vniuersal. For as fra vitious leuing, abuse, superstitioun,
 and idolatrie, I (to God be gloir) aluterlie dois abhorre;
 sua neuir fra my barneaige intendit I to sik proud arro-

¹ O. E. qua.² O. E. mainteimaris.³ O. E. Mambres.⁴ O. E. 1 Tim. 4.⁵ O. E. roytous.

gance as to be a schismatik, nor zit to sik obstinat wilfulnes as to be an hæretik. And sa I hoip that the grete guidnes of that Lord maist blissit, quha of His mere mercy gaue me the former mynd, sall corroborat
 5 and strenthe also my præsent intention, — quhilk is, nocht to be sa feble and fleit, for na tribble of tyme nor tyrannie of man, that I be a temperizar in Godis cause contrar my conscience, and fer les heirfor a plane rebell thairto. The samin gift¹ wishe I to the beneuolent
 10 Reidar, that of cheritie and for thi awin saluatioun thow wald assist till ws, as a faithful and constant Christiane, in the manifest veritie,—and that without respect of perrel, in feir of that Lord quha only knawis and sall iuge, zea, the secretis of the conscience of man. Quha
 15 mot mak thee² with ws and all professing the name of His only Sone our Lord Iesus, of ane mynd and of ane spirit, humill and obœdient sones to all treuth and auctoritie, in His haly catholik Kirk. Amen.

Of Louane the vii. day of October M.D.LXIII.

¹ O. E. samingift.

² O. E. the.

The faythfull Sones¹ of the haly catholik
 Kirk in Scotland, of the inferiour² ordour of clergy³ and
 layitmen,⁴ humill subditis⁵ to thare⁶ Souerane Lady
 Marie, and obœdient to thare lauchful bischopes⁷ and
 pastouris, deposit of thare offices,⁸ incarcerat, exilit, or 5
 violentlie eiecit fra thair iust possessionis and native
 citeis, for nocht⁹ assenting¹⁰ to the prætendit reforma-
 tioun at this præsent in religioun, to Iohne Knox and
 his complices, prætending and allegeing thame to
 haif¹¹ the lauchful auctoritie and ordinatioun 10
 of trew bischopes, and wtheris pastouris of
 the Kirk within¹² the said realme,
 wisshis¹³ helth and illuminatioun
 of the Haly Gaist.

Ephes. 4.

Luc. 22.

Matt. 28.

WE persaeand¹⁴ zour feruent diligence to 15
 alluir all men to the embraissing of zour
 prætendit religioun, and zour seueur
 punisment also, and rigor¹⁵ indignatioun aganis¹⁶
 thame quha ressaues¹⁷ nocht the samin; and consyder-
 ing siklyke, and¹⁸ also firmlie¹⁹ beleiving²⁰ that thair is 20
 bot ane fayth of Christis deirbelovit²¹ Spous, His haly
 Kirk, out of the quhilk thair is na saluatioun nor remis-
 sioun of sinnis,—the quhilk suppose [*it*] be tribulit,²² sall
 nocht decay aluterlie conforme to our Saluiouris promitt
 al the dais of this warlde,—hes had consideratioun partlie 25
 of zour prechingis, and partlie of the iugement of the
 aunciant Doctouris and Martyris of the primitiue Kirk,

¹ MS. sonniss, page 3
 Edin. MS.

² MS. inferior.

³ MS. clargye.

⁴ O.E. laytmen; MS.

layikmen.

⁵ MS. subiectis.

⁶ MS. thair.

⁷ MS. bischoppis.

⁸ MS. office.

⁹ MS. non.

¹⁰ MS. assentyng.

¹¹ MS. haive.

¹² MS. in.

¹³ MS. vissis.

¹⁴ MS. perceawand.

¹⁵ MS. rigorows.

¹⁶ O.E. agains.

¹⁷ MS. reseivis.

¹⁸ MS. omits and.

¹⁹ MS. fermly.

²⁰ MS. beleivand.

²¹ MS. deirly belowit.

²² MS. trublit.

declarand sumtymes incidentlie the Scripturis¹ and
 ordour² in the materis of controuersie now being³ in
 religioun, to the intent we mot be instructit in the trewth
 thair of; and to abhorre and fle, be Godis⁴ grace, fra all
 5 kynd of idolatrie, superstitioun, schisme, and heresie;⁵
 and to be at ane also in ane godlie vnitie with all thais
 quha⁶ professis syncerlie the trew doctrine of Christe⁷
 Iesus. Expending the mater⁸ sua, and considering Ephes. 4.
 siklyke quhat perrel it is to be cariit about with euery
 10 wind⁹ of doctrine, we ar be the grace of God (to quhome
 be all gloir) persuadit to that constancie,¹⁰ that for na
 feir of tribel,¹¹ with help of the Hieast, we wil affirm in
 dissimulatioun na¹² thing to be trew in religioun afor
 man, quhilk the Haly Gaist hes nocht persuadit ws to be
 15 trew afor God. And that specialie becaus we haif¹³ in
 remembrance that all thing quhilk is nocht of fayth is
 sin,¹⁴ and that quha thinkis schame of the veritie¹⁵
 quhilk is Christe, afor man, the Sone of God sal be
 eschamit of him afor the angelis of His Fader in heuin.
 20 Seing¹⁶ also that the bischoipis and wtheris pastouris of
 this realme, for the maist part, hes nocht as zit that
 spirit¹⁷ of fortitude to confes and affirm¹⁸ bauldelie on
 athir syde without¹⁹ feir that thing quhilk thair con-
 science and fayth inwartlie dytis thame to be trew, we
 25 can nocht contrare the Word of God detract²⁰ thame,
 nor railze dispitfullie contrare thame, bot committis the
 amendiment thair of to the mercy of the Hieast. For we
 ar certifiit²¹ be haly Scripturis, that hypocritis and wikit²²
 persones (bot of wices we accuis nane at this præsents),
 30 als weill of the Ecclesiastical State as of the Ciuill
 Magistratis (to quhome nochttheles we aucht²³ dew

Ro. 14.
 Matt. 10.
 Luc. 12.

Exod. 22.
 Act. 23.
 Iud. 1.

Iob. 34.
 3 Reg. 22.
 Ose. 9.

1 MS. scriptouris.
 2 Page 4 Edin. MS.
 3 MS. beying.
 4 MS. Goddis.
 5 MS. herese.
 6 MS. quho.
 7 MS. Chryst.
 8 O.E. matur.

9 MS. wond.
 10 MS. conscience.
 11 MS. truble.
 12 O.E. that.
 13 MS. hawe.
 14 MS. syne.
 15 MS. verite.
 16 MS. and seeing.

17 MS. spreit.
 18 MS. afferme.
 19 MS. but.
 20 O.E. detract; MS.
 detract.
 21 MS. certifeid.
 22 MS. wikit.
 23 MS. page 5.

Ro. 14.
1 Pet. 2.
Galae. 6.
2 Cor. 5.
Hebr. 11.

Iud. 1.

The special
caus of the
moving of
thir ques-
tionis.

obœdience with reuerence in all thingis nocht repug-
nand to the will of God),¹ hes sumtymes reule² abone
the peple for thare iniquitie, of the quhilk we know our
selfis nocht giltles nor innocent. Zit sen euery man
sall beir his awin burding at the leist,³ and sall⁴ geue 5
compt of his awin doingis, and that without fayth it is
impossible⁵ to pleis God, neid is till ws to labour for
the saifgairde of the trew fayth for our awin part.
Heirfor we desyre zou of zour humanitie,⁶ gif ze wald
that⁷ we war iunit⁸ in religioun with zou, to ansuer 10
till⁹ ws in writt zour opinioun and auctoritie thairfor
concerning the articlis subsequent, in the quhilkis maist
cheiflie ze appere to hef¹⁰ segregat zour selfis fra ws,
in sa fer as we zit vnderstand of zour doctrine in thame.
For in word or preching only we can nocht sa firmilie 15
iuge thairin tweching zour said doctrine, that we dar
bauldlie without prik of conscience embrace¹¹ the samin
as the indoutit¹² veritie: and zit desyris maist feruentlie,
as we hef schawin afoir, and as God knauis, all conten-
tioun and discord being¹³ trampit down, all error and 20
abuse¹⁴ being cuttit away, to leue¹⁵ at quietnes, sa fer¹⁶
as is in ws, in all godlie vnitie, with all thais quha
vnfenzetlie luuis¹⁷ Christe Iesus, His eternall word, haly
law, and immutable will, and covatis¹⁸ to duell in His
grete¹⁹ houss, quhilk is His haly Kirk, in ane godly band 25
of lue,²⁰ without stryfe and contentioun. Thir thingis
following²¹ we demand zow, as God knawis, of na malice,
contentioun, or ostentation of ony science that²² is in
ws; quhilk we misknaw nocht to be werray smal, in²³
respect of mony wtheris, bot specialie for depressioun²⁴ 30
of error, illustratioun, and magnifying of²⁵ the veritie,

¹ MS. *inserts* quhilk and
omits sumtymes.

² O.E. reull; MS. reule.

³ MS. lest.

⁴ MS. man.

⁵ MS. onepossibill till.

⁶ MS. humilitie.

⁷ MS. *omits* that.

⁸ MS. joint.

⁹ MS. to ws and wreitt.

¹⁰ MS. hawe.

¹¹ MS. embrace.

¹² MS. ondowtit.

¹³ MS. beying.

¹⁴ MS. abus.

¹⁵ MS. leiff.

¹⁶ MS. far.

¹⁷ MS. luffis.

¹⁸ MS. cowittis.

¹⁹ MS. grytt.

²⁰ MS. luffe.

²¹ MS. *omits* f.

²² MS. quhilk.

²³ MS. *inserts* the; MS.
page 6.

²⁴ MS. depressing.

²⁵ MS. *omits* of.

libertie of our conscience according to Godis will; and that the waik and infirm be nocht sclanderit be our vngodly silence in¹ tyme of persecutioun.² And secundlie for twa caussis, of the quhilkis ane is—for-
 5 samekle as we ar sa tribulit be zow,³ and (as we wnderstand) iniustlie persuitit, with sa grete rigour, as we war heretikis or apostatis, vnworthy the cumpanie of trew Christianis; and that only for nocht assenting generalie to zour prætendit reformatioun,⁴ quhilk⁵ contrare our
 10 conscience, led (as we ar persuadit) be na wilfull ignorance, bot be the trew wnderstanding of Godis word, we dar⁶ naways attempt, fering gif we sua do the offence of the Lord our God, and thairthrow our iust damnatioun. The wther is—that ze sa bauldlie exhortis all men to
 15 impugne⁷ zour doctrine planelie, gif thai may iustlie; or wthirways in sa fer as thai ar doutsum, to desyre ressoning with zou, in word or writt, in ony controuersie affirmit be zou, quharewith thai be offendit; promitting zou to vndertak thai⁸ panis glaidly, and plesandly to
 20 satife thame, according to zour doctrine, of the expres Word of God, gif thai be desyrus⁹ of the treuth thairof, of the quhilk we confes ws maist desyrus. Of this samin¹⁰ promis cheiflie we ingere ws bauldlie, nocht suspectand zour offence thairby, to propone thir
 25 quæstionis following—testifying¹¹ to zow afoir God that we aluterlie of conscience abhorris¹² fra the vnderstanding¹³ thairof, according to zour doctrine in sa fer as we zit vnderstand it; desyring heirfor effectuslie, and requiring zour anssuer thairof in writt, conforme to zour
 30 said promis, and that synceirlie without sophistical contentioun of wordis, as ze will geif¹⁴ compt to Him¹⁵ quha misknawis nane of al our thochtis; desyring sik-
 lyke, and also maist hertlie and humbly praying the

Wtheris ij.
caussis.

Hebr. 4.

¹ MS. the *for* in.
² O.E. persecutioun.

³ MS. zu.

⁴ MS. restitution.

⁵ MS. *inserts* thing.

⁶ MS. *omits* dar.

⁷ MS. *inserts* till.

⁸ MS. the.

⁹ MS. desyrows.

¹⁰ MS. of the quhilk.

¹¹ MS. testefeyng.

¹² MS. page 7.

¹³ MS. onderstandinge.

¹⁴ MS. giff.

¹⁵ MS. *inserts* thairof.

nobilis and wtheris of zour Congregatioun to consider
 attentlie, and treulie iuge, our former caussis to proceed
 of na hatrent,¹ nor intent to moue diabolical seditioun
 (quhilk we speik vnfenzetlie in Godis præsence),² bot
 only of the trew³ fontane of syncere luue,⁴ that God 5
 and his æternal⁵ veritie mot be treulie acknaulegeit;
 and we, and al professing the name of our Saluiour
 Christe, bot specialie our nobilis⁶ and wtheris our
 countreyemen⁷ (to quhome, besydis the professioun of
 Christe, we ar in mony greis of luue naturalie coniunit),⁸ 10
 mot be in vniforme ordour of religioun, of⁹ ane spirit, of
 ane mynd, and ane in all godlines in the samin Christe
 Iesus our only Saluiour and Mediatour. To the end
 heirfor that we may sa¹⁰ be, we exhort zour modestie,
 gif ony thing in this tractat be obietit to zow, of the 15
 quhilk ze sall peraduenture pleis to schaw zour selfis in-
 nocent, that ze purge zou thairof, without¹¹ cauillatioun¹²
 in ane word, and impute that to the imbecillitie of our
 iugement, nocht throughlie vnderstanding zour doctrine,—
 or (gif ze pleis), to our ignorance. For we had leur¹³ be 20
 callit be zou our countreyemen ignorantis, nor with zou
 to be estemit be al faythful nationes,¹⁴ in grete shame
 of our nioun, wilfull and erroneous; certefeing zou of
 our conscience, and also geuing¹⁵ be thir præsents to
 zou our iuramentum calumniæ (as thai cal it), that we 25
 oppone na thing to zou heir, except¹⁶ only that apperis
 till ws manifest errour, or ellis curious, new, indistinct,
 and confusit doctrine, of the quhilk manifest errour
 and præsumptioun vpryssid;¹⁷ or quhare misordour and
 maneris ar vngodlie be zou approuin, eftir our iugement. 30
 Or that, quhilk ze calumniuslie (as we think) in dissimu-
 latioun ascriuis to the name of Papistrie, nochtwithstand-

Quhat
 materis ar
 proponit in
 this tractat.

¹ MS. hatterent.

² MS. presens.

³ MS. *omits* trew.

⁴ MS. lufe.

⁵ MS. eternall.

⁶ MS. nowbillis.

⁷ MS. contraymen.

⁸ O.E. coniuuit.

⁹ MS. *omits* of.

¹⁰ MS. swa.

¹¹ MS. but.

¹² MS. page 8.

¹³ MS. rather.

¹⁴ MS. nationis.

¹⁵ MS. gyffand.

¹⁶ MS. it onelye quhilk.

¹⁷ MS. *transposes this clause to end of sentence.*

ing the samin be in deid (as we dout nocht zour selfis
 the samin thing nocht to misknaw), othir the euident
 consent in doctrine of the primitiue Kirk, expressit till
 ws be the writtingis of the Doctouris within four hun-
 5 dreth zeris till Christe,—or determinationis estabilissit be
 General Counselis,¹ according to the haly Scripturis.²
 We suspect na thing³ of zour prudence, to putt in dout
 quhat part of euery quæstioun,⁴ is obiectit to zou as
 erroneous, and quhat part siklyke thairof is beleuit and
 10 appreuit be ws as the treuth. Forsamekle as it may
 chane⁵ that sum of our quæstiouns may appere to zour
 iugement mair prolix, than becumis eftir the common
 consuetude⁶ to sik materis, beleue heirfor ws to hef
 tane willinglie the mair labouris⁷ on ws at this præsent,
 15 corroboring our iugement with sufficient defensis, and
 sumtyme ansuering⁸ to zour maist strang obiectionis, to
 the intent that eftir this mair esalie without⁹ stryfe we
 mot¹⁰ togidder¹¹ embrace the knauin veritie. Ferther,¹²
 the Spirit of Christe promittit and geuin to the Apostolis
 20 to teche and persuade thame all veritie, mot conuoy and
 confirm zou and ws in the perfyte beleue¹³ and syncere
 knaulege of Godis will, and continual¹⁴ obœdience to the
 samin. Amen.

¹ MS. counsellis.² MS. Scriptouris.³ MS. wys.⁴ MS. *inserts* subsequent.⁵ MS. chance.⁶ MS. page 9.⁷ MS. lawbouris.⁸ MS. answering.⁹ MS. but.¹⁰ MS. may.¹¹ MS. *omits* togidder.¹² MS. ferder.¹³ MS. beleiffe.¹⁴ MS. continewalie.

¶ THE FIRST QUÆSTIOUN OR ARTICLE.

1. *Of the trew vnderstanding of the Kirk, and be quhome specialie expressit.*

1 Tim. 3.
10. 16.
Because
nane sectare
can ansuer
heir without
manifest
confusioun
of his er-
rour: you
Christiane
reid Vin-
centius
Lirinensis,
neullie putt
in Scottis:
quha Godly
and cun-
ninglie dis-
cussis this
questioun
about a
xjC. zeris
passit.

SEN the haly Catholik Kirk is without contro-
uersie, to all professing¹ the Scripturis of God,
the pillar and firmament (or establisising) of
veritie, indoutitie² haifand the trew vnderstanding of the
syncere Word of God, be the³ inspiration of the Haly 5
Gaist, conforme to our Saluiouris promitt,—quhidder be-
leue ze the iugement of this said haly Kirk, mair treulie set
furth and expressit till ws, tueching the trew vnderstand-
ing forsaid, and specialie in⁴ materis of controuersie
being⁵ at this præsent, be the Martyris and wtheris aun- 10
ciant Doctouris of the primitiue Kirk: as Dionysius,
Clement,⁶ Martialis,⁷ Ignatius, Iustinus, Tertulliane,
Cypriane, Irenæus, and Origene; and efter be Hierome,
his maister Nazianzen, Ambrose, Augustine, Athanasius,
Basil, Hilarius, Chrysostome, and Cyrillus, with mony 15
wthiris in thair days about⁸ xjC. zeris passit at the
leist,⁹ togiddir with General Counselis¹⁰ writand in ane
consent and vnitie of doctrine, specialie quhare thai
tueche incidentlie ony mater of religioun now contro-
uertit, or be Iohne Caluin and his complices in thir our 20
days? And to quhilk of thair consentis and iugementis
dar ze maist bauldlie assist in zour conscience afoire
God?

¹ MS. professand.

² MS. wndowtily.

³ MS. omits the.

⁴ MS. for.

⁵ MS. beand.

⁶ MS. Clemens.

⁷ MS. page 10 begins.

⁸ O.E. aborit.

⁹ MS. lest.

¹⁰ MS. Councillis.

2. *Of the calumnious¹ allegeing of Papistrie.*

Gif ze præfer in zour conscience afoir God the iugementis of the saidis aunciant Fatheris and Counselis to Caluin and² his forenemmit (quhilk we beleue ze dar nocht planelie deny afoir man, except ze wald be iugeit schameles) quhy depres ze³ in dissimulace and obscuris in zour doctrine, be the name of Papistrie, as be ane terme, to mony maist odious, the saidis Fatheris and Counselis vniforme consent in sindry controuersiis being at this tyme; and follouis in zour techement the priuat
 10 opinioun of Caluin, and his complices rather⁴ than thame?

Note thair simulation and dissimulation. And that in all the materis heir following. Reid for this quæstion the sext buik of Optat putt in Scotis with wtheris tractatis for this porpose.

3. *That the Catholikis defendis na⁵ new doctrine.*

Sen⁶ all hæresie that euir hes bene in the Kirk (except sum in few countreis knawin) had⁷ sum cheif archihæretic inuentour thair of, of quhome that hæresie and the
 15 defendaris of the samin maist specialie had the name: as of Marcion, Arius, Manes, and Pelagius; gif ze heirfor⁸ haldis ws Catholikis to be hæretikis,—quhy schau ze nocht quhois hæresie we follow? For we (to the intent we may haif godly vnitie) makis our purgatioun
 20 to zou, and also oblisng, that we sall nocht adhere to ane iot⁹ in religioun, except we schaw the samin expressit in Scriptuir,¹⁰ appreuit¹¹ be General Counselis, or be the best leirnit fatheris¹² Greik and Latin,¹³ writtand in ane consent abone¹⁴ ane thousand zeris passit. Heirfoir
 25 gif we sua do (as we do in deid), quhy condemne¹⁵ ze nocht¹⁶ thai Scriptuiris, aunciant Doctouris and Coun-

Quha pleiss to reid Tertullian *De præscrip. aduers. here.* newlie putt in Scotis, quha writt about xiiij C. zeris passit, sall knaw quha is now a Catholik, and quha is an hæretik.

¹ MS. off the Calwynnis allegeinge.

² MS. as.

³ O.E. and MS. ze; M.C.E. ye.

⁴ MS. erar.

⁵ MS. nay.

⁶ MS. sene.

⁷ MS. hed.

⁸ MS. and gyf, page 11.

⁹ MS. joit.

¹⁰ MS. Scriptouris.

¹¹ MS. approwit.

¹² MS. inserts in.

¹³ MS. Grece and Latyne.

¹⁴ MS. abowe.

¹⁵ MS. condampit.

¹⁶ MS. inserts manifestly.

selis, quhois¹ iugement in ane consent as deducit, or
aggreing with the Scriptuir of God we follow, and nocht²
[accuse] ws efter the religioun estabilissit sa mony zeris?

4. *Of certane articlis of our beleif; and first—
Of that He descendit to the hellis.*³

Qvhy diminiss ze or⁴ takis away at the leist the trew
and propir sentence⁵ fra ws, of this part of our Catholik 5
beleif—to wit, that Christe descendit* to the hellis, and
makis in that part ane idoll of Caluin, adherand to hes
priuat opinioun, but ony apperand Scriptuiris, or consent
of the Kirk afoir zow, bot⁶ platt contrare bayth—quhen
ze affirm be thai wordis to be signifiit⁷ the dolour and 10
anguis quhilk Christe sufferit? Will ze that our Saluour
sufferit panis eftir that He wes deid and buriit⁸?

* Psal. 15.
Act. 2.
Psal. 48.
Aug. *Epist.*
57.
Ambr. *De*
fid. lib. 3.
Irinæ. *Con-*
tra hæres.
lib. 5.
Cypria.
1m. Simb.
Basil. *in*
Psal. 48.

5. *Of the haly Catholik Kirk.*

Qvhy spulze and denude⁹ ze ws of this part of our
Catholik beleif—to wit, the haly Catholik Kirk, the com-
munioun of sanctis? Quhilk ze do quhen ze abstract 15
ws fra¹⁰ the vniforme consent of all Kirkis, in all cuntreis¹¹
and aiges sen the days¹² of the Apostolis, and bindis
and astrictis ws only to the doctrine and ordour laitlie
set furth at Geneua;¹³ and litil¹⁴ estemis, or erar despiseis
the communioun of doctrine and ordour in religioun, of 20
al the sanctis of God, sen Christis ascensioun.

Psal. 2.
Quhen thai
cleik fra
ws twa
coupounis
of our crede,
tyme is to
speik.

¹ MS. quhais.

² MS. nocht accuse ws
eftir.

³ MS. *omits last clause.*

⁴ MS. and.

⁵ MS. sence.

⁶ MS. *inserts erar.*

⁷ MS. *omits to be signi-*
fiit.

⁸ MS. buriit.

⁹ MS. denuid.

¹⁰ MS. page 12.

¹¹ MS. contrays.

¹² MS. dayis.

¹³ MS. Geneue.

¹⁴ MS. lytill.

6. *Gif our new prechouris and thare scoleris be
the catholik Kirk.*

Qvhidir affirm ze zour selfis only, with zour scoleris, to
be the said haly catholik Kirk, and zour determinationis
in controuersiis neuir afoir this determinat according to
zour doctrine (bot erar be the best leirnit declarit in zour
5 contrare) to have the strenthe¹ of the decreis² of a³
General Counsell, or nocht? Gif ze sua do (as ze
appere till ws), ze schaw zour arrogance only but mair
confutatioun, to be lachin⁴ and gestit at. Gif ze do
nocht, quhy determinat⁵ ze sa proudlie in hiech materis
10 weill obscur in Scriptuir—as the glorius Virgine, the
Mothir,⁶ to hef bene pollutit, nocht only with original,
bot als actual sin? Sen the samin Virgine wes præ-
serwit (as we may godly but arrogance sua vnderstand),
be the merciful prouidence of God, as apperis till ws be
15 the Scripturis,—Genes. 3,—afoir Eua, for hir sin wes be
God accursit: and be this also writtin, that the Lord hes
sanctifit His tabernacle; and that in hir lyfe scho wes
pronunceit be the angel to hef bene full of grace, sua
that na place culd be left to sin. Sen⁷ St. Augustine
20 also speikand of sinnaris, dar nocht moue quæstioun
thairin of the said blissit Virgine, for the honour of
Iesus our Lord, hir Sone. We speik this mair largelie,⁸
becaus we heir sum of zour scoleris affirm that eftir her
blissit birthe scho turnit to the commoun effairis⁹ of
25 mariage: *Et alia magis¹⁰ absurda, quæ clariùs promere,
nobis religio est.* And siklyke quhare ze neulie conclud
in zour doctrine of baptim, the infantis to be saift but
the samin,¹¹ the said St. Augustine inhibitit to promit
saluatioun in that case¹² to thame, the quhilk the Scrip-

Psal. 45.

Luc. 1.

August. *De
nat. et grat.*
ca. 36.August. *De
peccat. me-
rit. et re-
mis. multis
in locis.*¹ MS. strynth.² MS. decreit.³ MS. omits a, and has

plural, councilis.

⁴ MS. lawchin.⁵ MS. determe.⁶ MS. Moder.⁷ MS. senc.⁸ MS. page 13, lairgly.⁹ MS. efferis.¹⁰ MS. omits magis.¹¹ MS. baptim.¹² MS. caice.

tuir of God (says he) to all manly inginis to be preferrit
 promittis nocht,—we mein siklyke¹ that ze affirm the
 saulis of the faythful to hef passit to² heuinlie gloir
 afoir Christis ascensioun; that the persones separat for
 fornicatioun may mary³ agane with wtheris persones, 5
 athir of the partiis being on liue, by⁴ the practise nocht
 only of the Catholikis, bot also of Ingland,⁵ Denmark,
 Saxone, and mony wthiris cuntreis (as we ar informit⁶)
 prætending reformatioun; that sum men and women
 professing monastik lyfe, and wouing virginite, may efter 10
 mary but brik of conscience, with mony⁷ wtheris thingis,
 as eftir sall follow.⁸ To the quhilkis zour⁹ determina-
 tiouns, ze wald astrict¹⁰ our conscience as to the expres
 Word of God, and trew wnderstanding thair of pronunceit
 till ws be a Generall Counsel: ¹¹ sen we man othir¹² em- 15
 braiss zour doctrine, or¹³ be banissit. Gif we beleif
 suirle¹⁴ the articulis of our commoun fayth, togiddir wyth
 the Scripturis of God, to be trew,¹⁵ may we nocht in
 sobir simplicite misknaw mony thingis of obscur and
 dirk¹⁶ places in Scriptuir, albeit treulie declarit be par- 20
 ticular men, but perrell of our saluatioun, committand
 the iugement thair of to the haly catholik Kirk? And
 contrarie, may we fuleschelic embrais¹⁷ and profes ony
 new interpretatioun in the Scripturis, albeit nocht erro-
 neous bot to¹⁸ ws always¹⁹ doutsum, pronunceit be zow 25
 (zea,²⁰ suppose ze war lauchful ministeris, of the quhilk
 we ar nocht zit assuirit), except we incurre the samin²¹
 perrell?

"By" in
 Scottis and in
 Inglis toung
 is nocht anc.

TIT. I.

¹ MS. *inserts* in.

² MS. *inserts* the.

³ MS. marie.

⁴ MS. be.

⁵ MS. Yngland.

⁶ MS. *omits* clause; also
sum.

⁷ MS. sindre.

⁸ MS. fallow.

⁹ MS. *omits* zour.

¹⁰ MS. astrik.

¹¹ MS. counsal.

¹² MS. generalie.

¹³ MS. *inserts* thane.

¹⁴ MS. *omits* suirlic.

¹⁵ MS. *omits* to be trew.

¹⁶ MS. dark.

¹⁷ MS. slewthfulle em-
brass.

¹⁸ MS. till.

¹⁹ MS. always.

²⁰ MS. za.

²¹ MS. incur the same.

7. *Gif¹ fayth may be in a man but cheritie, and
of the perrell of that general doctrine.*

Eftir sa lang disputatioun of faith, quhy conclud ze
that faith² can naways³ be in a man⁴ but cheritie?
Sen St. Paull planelie distinctis the office, and præsence
also of the ane fra the wthir to be possible (we mein 1 Cor. 13.
5 nocht that cheritie may be separatit fra fayth), sayand,
Gif I hald all fayth and nocht cheritie,⁵ I am maid lyke
soundand metell, or ane tincland cimbal.⁶ And in ane
wthir place schawis himself albeit prechand to wtheris 1 Cor. 9.
(quhilk he culd nocht do but faith) to feir and be solist,
10 that be the inlake of cheritie throw disobedience he suld
be maid reprobat. Mairouer, our Saluiour schawis that Matth. 7.
He sall misknaw and repell fra Him at the latter day all
wirkaris⁷ of iniquitie, euin thame quha had propheciit,
wrocht wonderis,⁸ and cassin out deuilis in His Iac. 2.
15 name:⁹ quhilkis thingis thai culd nocht do without¹⁰
fayth. St Iames corroboratis the samin sentence. And Iac. 2.
St. Petir affirmis¹¹ that the iugement sall begin at the 1 Pet. 4.
Hous of God, quhilk is the faythful. Albeit we misknau
nocht that the perfyte, quik fayth be the quhilk we
20 apprehend the grace of God, conquest till ws be Iesus
Christe, throw exercise of His sacramentis and wtheris
His¹² ordinance, be the quhilk we ar iustifiit, can naways
be separat fra cheritie; for quha ar moueit be Christis Galat. 5.
spirit ar the sones of God, and quhare is¹³ cheritie Ro. 8.
25 thair is God: zit be quhat ressoun can ze affirm¹⁴
generalie fayth naways to be in ony but cheritie? Per-
suade ze nocht be this zour new determinatioun, mani-
fest præsumptioun, and vngodlie securitie of conscience
to the wickit, to¹⁵ think it sufficient to bable thair beleif,

Heir neidis
na anssuer
mair than
the com-
mon prac-
tik of leis
and dissait,

1 MS. gyff. MS. page 14.
2 MS. faythe.
3 MS. nawyss.
4 MS. christiane.
5 MS. charitie.
6 MS. soundyng and symble.
7 MS. workaris.
8 MS. wunderis.
9 MS. omits in his name.
10 MS. but.
11 MS. omits affirmis.
12 MS. omits his.
13 MS. be.
14 MS. afferme.
15 MS. page 15.

etc. this day
in Scotland.
Esa. 59.
Sap. 1.

and to haif na regaird quhou thai leue¹? Or wil ze
that quhou oft a man sinnis, sa oft he be denudit and
spulzeit of all fayth, sen quha euir offendis God and his
nichtbour iniustlie,² throw sin,³ wantis cheritie?

8. *Of the distinctioun⁴ of actual sin.*

Iacob. 1.
1 Io. 5.

Prouer. 24.

1 Io. 1.

Prouer. 20.
3 Reg. 8.

Iob. 1.
Luc. 1.
Ro. 8.

1 Io. 3.

Ro. 8.
Matt. 7.

Werk beiris
witnes.

Quhy mak ze na⁵ distinctioun nor difference of actual 5
sinnes⁶? Sen St. Iames distinctis the samin, sayand,
Concupiscence quhen it consauis,⁷ generis sin; and sin
quhen it is consummat, perfytit, or endit, generis deid—
distinctand the sin quhilk standis with grace, callit be
theologis venial, and the wthir, quhilk separatis ws fra 10
God, callit mortall.⁸ Sen⁹ the iust man sinnis seuin
tymes on the day, and rysis agane, and as St. Iohne
writtis,¹⁰ Nane of ws ar but sin, will ze haif ws be this
kynd of sin euir in the state¹¹ of damnioun, and na
difference of the lycht imperfectioun callit sin—zea, in 15
the regenerat be Godis spirit,¹² and the sin of the wickit?
Sen the former kynd of sinnaris ar manifestlie callit iust,
as wes Iob, Zacharias, and Elizabeth; and maist trew it
is that na damnioun is to¹³ thame quha ar in Christe
Iesu,¹⁴ and walkis nocht eftir the flesche; ar we nocht 20
commandit nocht to be desaut,¹⁵ bot beleue that the
rychteous¹⁶ man is rycheous, as Christe his heid is
rycheous? Bot of the wthir kynd it is writtin: ¹⁷ Quha
ar nocht iust, ar nocht of God; quha ar nocht moueit
of¹⁸ Christis spirit, ar nocht His: departe fra me (sall 25
Christe say to the wane¹⁹ bragaris of fayth²⁰) all ze
winkaris of iniquitie. Persuade ze nocht, for nocht²¹
distincting this generalitie²² of sin, as we said afoir of
fayth, the wickit to præsumptioun?

¹ MS. leiff.

² MS. oneiustlie.

³ MS. syne.

⁴ MS. distinctioun.

⁵ MS. noch or notch.

⁶ MS. synnis.

⁷ MS. concewis.

⁸ MS. mortale.

⁹ MS. omits.

¹⁰ MS. wrettis.

¹¹ MS. estait.

¹² MS. Goddis spreit.

¹³ MS. onto.

¹⁴ MS. Chryst Iesus.

¹⁵ MS. deceawit.

¹⁶ MS. rychtews.

¹⁷ MS. wretting.

¹⁸ MS. be.

¹⁹ MS. waine.

²⁰ MS. page 16.

²¹ MS. nane.

²² MS. generalye.

9. *Of calumnious alleging of Papistrie, and
lesum simplicitie.*

Qvhy saw ¹ ze sa planelie manifest seditioun in Godis
Kirk, euir clockand zour apperand malice, and peruersitie
be the name of Papistrie, nocht only escriuing, in mony
controuersiis, the vniforme doctrine of the ² Martyris
5 and wtheris Fatheris aggreing with Godis Word, to the
said Papistrie, bot also allegeing impudentlie and cal-
umnuslie that thing to thame, quhome ³ ze cal Papistis,
quhilk neur ane of thame (sa fer as we can collect)
thocht anis in mynd;—as that our Saluiour descendit to
10 the hellis in his body; that men ar saift be thair workis ⁴
and nocht be fayth in Christe, and wtheris siklyke; ⁵
and also imputing to the vniuersal consent of Godis
Kirk, callit be zow Papistis, that thing quhilk euery ⁶ man
in his priuat opinioun hes writtin within thir few zeris,
15 sen we addict our selfis ⁷ to the doctrine of na man, of
quhateuir ⁸ leirning and auctoritie he be, except in sa
fer as it manifestlie aggreis with the catholik doctrine,
planelie declarit till ws, be the maist aunciant writtaris,
abone ane thousand zeris passit, to hef bene ⁹ beleuit
20 and obseruit afore thame fra the Apostolis days, and
keipit in dayly practyse to ¹⁰ this præsents in Godis Kirk?
Mairouer, as we know that our Saluiour and His Apostolis
did and spak mony thingis quhilkis ar nocht expreslie
writtin, ¹¹ and thairfor of na necessitie iniunit we to
25 beleue, ¹² except thai be of thai traditionis vniuersalie ¹³
beleuit and obseruit. Zit sen mony thingis ar writtin in
historiis and keipit fra tyme to tyme in the memorie of
man, aggreing with the Scriptuiris and apperand to be
trew,—as that knycht quha peirsit ¹⁴ our Lordis syde

Dene Patrik
Kinloquhy
allegeit
baith thir
exemplis in
Linlythgow,
as sindry
of the lair
scuilmenn.

10. 20 and
21. Traditionis
vniuersal.
2 Thes. 2.
Quhow of
thingis
without al
controuer-
sie lesum,
the seditious
personis
sawis
schisme
and diui-
sioun.

¹ MS. Quhay schaw.

² MS. *inserts* auncient
faderis, *and omits*
aggreing with Godis
Word.

³ MS. quhilk.

⁴ MS. werkis.

⁵ MS. wder syclyk.

⁶ MS. ewerie.

⁷ MS. selfis.

⁸ MS. whatsumewir.

⁹ MS. beine.

¹⁰ MS. quhill.

¹¹ MS. writting.

¹² MS. beleiff.

¹³ MS. page 17.

¹⁴ MS. persit.

A sair bat-
tel aganis
Longinus
struk Iohn
Knox, in
his prech-
inge of St.
Iohnes
Euangel,
and aganis
thir exem-
plis and
siklyke.

with the speir to hef bene callit Longinus, and to hef
obenit at that tyme nocht only the cleir sycht of his
corporal, bot also of his inwart eis, and to hef bene
saift throw the plentuesnes¹ of mercy, with the theif
that hang on the rycht hand; this grossis² exemple we
propone apperand trew, and to the gloir of Christis
grete mercy schawin³ to His inimeis, bot amangis
ws of na⁴ existimatioun, in the rebuk⁵ of cheif arro-
gantis, intending be this and wtheris siklyke to saw⁶
and nureis discord amang the membris of Christe Iesu,
be⁷ the name of Papistrie. Siklyke that the croce and
pillar quhareat oure Saluour sufferit, wyth His cote and
siklyke, to be keipit zit amangis Christianis; that the
Apostolis and Martyris bodyis be zit lyand in sik places,
as sum men affirmis thame to be. Quhat perell or
errour is it to beleue in simplicitie of mynd thir thingis
and siklyke, sua thai be nocht abusit in idolatrie nor⁸
superstitioun, bot in ane moderat reuerence; nor zit
iniunit to ony man to beleue the samin as necessar to
his saluatioun? Gif ye think na perrel thairin, quhilk
ze behuis⁹ to do on the maner forsaide, except ze be
maist mad and vnkynd to Christ, quhy attempt ze sik
diuisioun thairthrow, cryand Papistis, Papistis, mekand
the semple¹⁰ and humill membris of Christis body as ane
gesting-stok, ane fable or bable to lach at,¹¹ and that be
the name of Papistis? Gif ze for our simplicitie in
godlines, humill iugement, and submissioun of our selfis
to the iugement¹² of the haly catholik Kirk in all con-
trouersiis, keipand suirly the articulis of our beleif, and
leueand, as we may, be Godis grace (quhilk¹³ we intend)
in the feir and luue of our God and nyctbour, quhilk
thing is the end of all the law: haif we na mair iust caus

1 Tim. 1.

1 MS. plentewsnes.
2 MS. grosse exempill.
3 MS. omits.
4 MS. lytill.
5 MS. rebuik.

6 MS. schaw.
7 MS. omits be, &c.
8 MS. or.
9 MS. behuvis.
10 O.E. semple.

11 MS. fabil or babil to
lauch at.
12 MS. page 18.
13 MS. as.

to reiose to be callit Papistis (be the quhilk name we
vnderstand Catholikis¹ sones of the haly catholik Kirk)
than ze haif in the name of Protestantis or Caluinianis²?
For siklyke with ws reiosit the haly prophet Daid, to
5 be callit the sone of Godis damicell,³ quhilk is the haly
Kirk, sayand, I Lord, I thi seruand and the sone of
thi damicel. And in an wthir place: Lord⁴ saif thi
seruand, and the sone of thi damicel.

Psal. 115.
Psal. 85.
Sap. 9.

10. *Of the first four general counsellis efter the
Apostolis.*

Sen na hæretik that euir wes in thir our lattir⁵ days,
10 or afoir, denyit the first four general counsellis eftir the
Apostolis (we mein of Nicænum, Ephesinum, Constan-
tinopolitanum, and Chalchedonense), except thai hære-
tikis or thair scoleris, contrare the quhilkis tha⁶ coun-
sellis wes haldin, tweching the cheif articulis of our be-
15 leif, to wit, the haly Trinitie, and incarnatioun of our
Saluour, quhy hef ze left out in zour confessioun,
laitlie set furth at Geneua in Inglis, the counsel of Con-
stantinople, confessing zou to condemne al hæresiis con-
demnit⁷ in the wthir thre, makand na mentioun of it?
20 Will⁸ ze nocht grant with the said counsel contrare the
hæretik Macedonius condemnit thair, that the Haly
Gaist⁹ is wery¹⁰ God? And gif ze confes the samin,
as we dout nocht bot ze wil do,¹¹ quhy geif¹² ze iust
ocasioun to the infirm to be in that part sclanderit be
25 zow? or quhat wthir thing appreuiss that counsell that
ze dar impreue?¹³

And zit to
thir thre
principal
counsellis,
quhilkis
thai in thair
bulkis ap-
proue, in
thair doc-
trine thai ar
contrarius:
tueching the
oblacioun
in the mes,
the real pre-
sence of
Christis
body thair,
in the
mariage of
thair munkis
and nunnis,
and in thair
vsurpit
auctoritie.

¹ MS. *omits pl. termina-*
tion.

² MS. Calvinistis.

³ MS. damosall.

⁴ O.E. Lor.

⁵ MS. thir letter.

⁶ MS. the sadis consellis.

⁷ MS. condampnit.

⁸ MS. and will.

⁹ MS. page 19.

¹⁰ MS. weray.

¹¹ MS. *omits clause*, as
we, &c.

¹² MS. gif.

¹³ The first ten ques-
tions are not num-
bered on the margin
of the MS. From 11
they are numbered
thus—Cap. 11.

11. *Of the terme sacrament and numbre¹ thairof.*

Sen ze admitt na thing in religioun, except thai thingis quhilkis ar expreslie contenit² in Scriptuir, quhy mak ze sik brag, tumult, and diuisioun for the terme sacrament, cryand sa oft to be twa³ sacramentis in Christis Kirk, and na ma,⁴ quhilk terme is nocht peculiarlie appropriat⁵ in Scriptuir to ony of thai⁵ seuin callit be the Kirk sacramentis, except to matrimonie allane,⁶ quhilk æ contrare the Scriptuir denyis to be a sacrament? Quhy vse ze nocht the samin seuin be sik names, as thai ar expressit in Scriptuir, but ferthair⁷ contentioun, as baptism, the Lordis Supper, the impositioun of handis in confirmatioun, and ordinatioun of ministeris, the keis for absolutioun to the poenitent, matrimonie,⁸ the prayer on the seik with vncting of oil? Or quhy cal ze nocht the samin mysteriis⁹ conforme to the Euangell but mair brag¹⁰? And suppose ze contemne the terme sacrament¹¹ to all the seuin sua haldin, quhy contemne ze the vse and exercise in zour congregatioun of ane grete part of the saidis seuin, contrare the expres Scriptuir? Quhy vse ze this terme Communioun for the Lordis Supper nocht contenit in Scriptuir in that significatioun, and samekle abhorris fra the terme Missa expreslie contenit in the original Hebrew text for an¹² oblatioun, sen na Christiane of the former aige, and few of the Protestantis at this præsent in Alemannie and¹³ wthiris cuntreis, denyis the rycht vse and practise of the Lordis Supper, to be callit ane sacrifice or oblatioun?

Ephes. 5.
Io. 3.
1 Cor. 2.
Act. 8, 19.
Act. 13.
1 Tim. 4.
Matth. 16.
Io. 20.
Ephes. 5.
Iacob. 5.
Mar. 6.
Luc. 8.
Matth. 13.

Deut. 16.

¹ MS. nowmer.

² MS. put.

³ MS. tway.

⁴ MS. may.

⁵ MS. the.

⁶ MS. alon.

⁷ MS. ferder.

⁸ MS. omits ordinatioun

. . . matrimonie.

⁹ MS. mysteris.

¹⁰ MS. braige.

¹¹ MS. inserts to be ap-
prouat.

¹² MS. the.

¹³ MS. page 20.

12. *Of the twa sacramentis and na ma.*¹

Qvhat haif ze for zou, that in Christis Kirk thai ar bot
 twa sacramentis, and na ma¹: specialie sen zour grete²
 Maister Caluine denyis nocht to be thre; Melancht/on
 and wtheris³ four; wthiris fue, and sum sex? For
 5 Scriptuir haif ze nane, nor zit as we ar informit, aunciant
 fatheris, nor general counselis; nor zit (that suld moue⁴
 zou mair) vniforme consent of zour awin writtaris.

Cal. In Institut. de sacram. in genere. et de ordine Ecclesiast. Melan. in loc. com.

13. *Gif the sacramentis be signis only of saluatioun.*

Qvhy make thir twa sacramentis signis only of saluatioun, quharby we suld be assurit⁵ (as ze teche⁶) of
 10 Godis grace, and nocht erar meanis⁷ of efficacitie, quharby God workis His grace in ws? Sen it is writtin, that
 God makis ws sauff be the lawar⁸ of regeneratioun; and
 St. Petir hes thir wordis, that baptim onlyke⁹ maner
 makis ws saif; and St. Iames hes,¹⁰ that the prayar of
 15 fayth sall saif the patient.¹¹ St. Paull writtis that Timothe had grace be impositioun of his handis.

Tit. 3.

1 Pet. 3.

Iacob. 5.

14. *Gif the infantis be saift but baptim.*

Qvhat haif¹² ze for zou, that the infantis of the faythful ar saift alrady but baptim, sen the Scriptuir techis that we are borne the sones of wrayth, and, except we
 20 be borne¹³ agane of the watter and the Spirit, we sal nocht entir in the kingdome of heuin? And St. Augustine affirmis this his sayngis in mony wthiris places:
 Trow nocht, say nocht, nor teche nocht (says he) gif yow¹⁴
 wale be a Catholik, that the infantis or thai be baptizit
 25 cumis to remissioun of¹⁵ sinnis, gif thai be præuentit¹⁶

Ephes. 2. Io. 3. August. ad Vincent. de fid. lib. 3. cap. 9.

¹ MS. may.

² MS. grytt.

³ MS. inserts lait wretaris.

⁴ MS. muif.

⁵ MS. assurid.

⁶ MS. teiche.

⁷ MS. menis.

⁸ MS. lawer.

⁹ MS. onelyk.

¹⁰ MS. hais.

¹¹ MS. pacient.

¹² MS. haive.

¹³ MS. page 21.

¹⁴ O.E. yaw.

¹⁵ MS. inserts thair.

¹⁶ MS. preventit; M.C.E.

præuentit.

Genes. 17.
1 Cor. 7.
* For thair
it is writin
the vnfayth-
ful man to
be sanctifit
be the fayth-
ful woman,
&c.
Of sanctifi-
cation
therefor
thair ar
diuers
maneris.

be deth but baptim. Bot quhow can the promiss maid
to Abraham and his seid preue zour intent¹ in this
mater, sen efter the promis maid to Abraham in that
samin place, it follouis that the maill barne nocht cir-
cumcidit² the aughtin³ day, suld periss fra his peple⁴? 5
Bot ze affirm circumcisioun and baptim to be of ane
streth and efficacit.* Or zit, quhou may that place of
St. Paull allegit be zou, confirm zour sentence, Wthirways
zour sones var⁵ vnclene, bot now thai ar haly, except
that, ze wald an⁶ indurat Iow,⁷ and an vnfaythful 10
Ethnik be the fayth of an wthir to be saift?

15. *Of the contempt of baptim to the ministeris perel.*

Gif ze affirm with Caluin baptim to be sa necessar,⁸
that it sald nocht be contemnit, gif occasioun and tyme
serue thairto (as we grant also that the guidnes of God
astrectis nocht wthirways in the persones of adult aige 15
His grace to the Sacramentis), quhy refuse ze to baptize
the barnis quhen thai ar brocht to zou, except it be zour
appointit⁹ day thairto? And quhy allege ze it to be
na perel¹⁰ to zour selfis always, contrare zour doctrine (to
wit, that the sacramentis suld nocht be contemnit), gif the 20
barnis deceisis¹¹ but baptim, throw¹² zour negligence, or
erar, contempt, and lichtling of Godis ordinance? Or
quhy refuse ze to baptize the barne præsenti to zou, be
faythful men, for the iniquitie of the¹³ father, sen it is
writin that the sone sall nocht beir the fatheris iniquitie, 25
and sen a Christiane is nocht faythles, albeit he be fallin
wthirways in sin? In sa fer¹⁴ as ze wald puniss sin, we
dissent nocht fra zou; bot gif ze lat the barne periss,
quhou sal we nocht dissent fra zow? Or quhou can ze
excuis zour crueltie thairin?

Note.

Ezech. 18.

¹ MS. doctrine.

² O.E. circumcidit; MS.

circumcidit.

³ MS. aughten.

⁴ MS. the peple of God.

⁵ MS. wer.

⁶ MS. ane.

⁷ MS. Jew.

⁸ MS. necessare.

⁹ MS. appunctit.

¹⁰ MS. perrell.

¹¹ O.E. deceisss; MS.

decesis.

¹² MS. page 22.

¹³ MS. thair fader.

¹⁴ MS. in sa far.

16. *Of the ceremoneis at¹ baptim.²*

Sen the maist aunciant³ Martyris and Doctouris of the
 primitiue Kirk, as Iustinus, Cypriane, Tertulliane, Ori-
 gene, Basill, Augustine, and wthiris, witnessis mekle⁴
 ordour to be obseruit⁵ at baptim nocht expreslie writtin
 5 in Scripturis: and also many of thai ceremones⁶ vseit
 be the Kirk of God in thir our days at baptim, to hef
 bene traditionis vniuersalie obseruit, and throw that
 causs nocht to be neclectit nor contemniti,—quhilkis ar
 specialie exorcizatioun, the signe of the croce, with the
 10 rycht hand on the forret to be maid, to renunce the
 deuil and all his werkis, the vncting with oyll and
 chrisme, the baptizit to be couerit with a quhyte clayth,
 callit the cuid, to be thryiss dippit in the wattir,—quhy
 accuis⁷ ze ws of idolatrie, superstitioun, or papistrie, as
 15 ze call it, for the vseing thairof, and wil nocht con-
 demne⁸ planelie, as ze think (quhilk thocht esalie may
 be considerit) the saidis Martyris, Doctouris, and all
 Kirkis of Christe afor thir oure days, as an idolatricall
 and superstitius Kirk, pollutit⁹ with the saidis filthy
 20 wices?¹⁰

Iust. in
 quaest.
 Basil. de
 spiritu
 sanct.
 Tert. de
 coro. mili.
 Origen. in
 num.
 Aug. de
 Ecclesias.
 dog., and in
 many places
 ma.
 Quhen thai
 cry out
 Papistis on
 ws, thai
 think mair
 ewil on the
 hail martyris
 of Christe,
 the doc-
 touris, &c.,
 quhome in
 ane consent
 we follow
 heir.

17. *Of Godis Kirk.*

Gif ze condemne the said Kirk of the Martyris (quhome
 the rest hes euir follouit to our days in that part) of
 superstitioun and idolatrie, quhare sall ze find this Kirk
 of God promittit in the Euangel, quhois fayth suld nocht
 25 failze¹¹?

Note heir
 thai ar com-
 pellit to
 blaspheme
 the sanctis
 of God, and
 imagine a
 Kirk in-
 uisibil.
 Luc. 22.
 Matt. 28.

18. *Of the ceremoneis, amang the new reformatis.*

Gif ze will admitt in zour Kirk na ceremonie, except
 expreslie commandit in Scriptuir, quhy will ze the nocht
 Heir be
 thair awin
 doingis the

¹ MS. off.
² MS. baptizme.
³ MS. antient.
⁴ MS. mekill.

⁵ MS. wsit.
⁶ MS. ceremoneis.
⁷ MS. accus.
⁸ MS. inserts erar.

⁹ MS. page 23.
¹⁰ MS. fylthe wicis.
¹¹ MS. faille.

ground of
their doc-
trine fallis
in the myre.
Matth. 3.
Io. 3.
Act. 8.

baptize the barne except¹ the father thair of hald it in
his airmis afoir zour pulpet; and nocht contentit with
wtheris gentlemen, except thai bring thair bairnis² throw
the stretis in thair awin airmis? And quhy baptize ze
in the Kirk, and in ony prophane basin,³ and nocht in 5
the plane feildis, and in the reuar or fluid, as did St.
Iohne the Baptist, Philip, and the rest of the apostolis?
Quhy haif ze godfatheris and godmotheris, sen the
hail congregatioun thair præsents may be witness⁴?
Quhy hald ze godmotheris in the beginning, and now 10
repellis the samin? Quhy baptize ze nocht except ze
geif euiry barne ane name at that tyme? Of the quhilk,
albeit, ze haif exemple of St. Iohne the Baptist at his cir-
cumcisioun, and of our Saluiour, zit quhat expres com-
mand haif ze thairto? Quhy couer⁵ ze zour table with 15
a quhyte clayth at zour communioun? Quhy cause ze
wtheris than⁶ the minister⁷ partlie to distribut zour breid
and wyne at zour communioun, sen our Saluiour (quhois
place the lauchful minister occupiis) gaif his sacrament
himself to his disciplis, commanding thame as his lauch- 20
ful ministeris to do the samin? Quhy mak ze zour com-
munioun afoir dennar, sen our Saluiour institutit His haly
sacrament efter suppare? Quhy vse ze at zour commun-
ioun now four, now thre coupis, and mony breidis,—nothir
keipand the ceremonie expressit in the Euangel, nor 25
confessing the treuth of the mysterie with ws, sen our
Saluiour vseit ane breid and ane coupe? Gif ze nothir
affirm⁸ Christe realie thair præsents (quhilk ane in-
diuidit,⁹—the trew heuinly breid till ws promittit, euiry
Christiane of ws at our haly communioun most assuritlie, 30
throw Christis omnipotent word ressaui¹⁰), nor zet keipis
the ceremonie in the vseing¹¹ of ane breid and ane
coup, quhou vndirstand ze that¹² is writtin be St Paull :

Note.

1 MS. accept.

2 MS. barneis.

3 MS. baisesine.

4 MS. witnessis.

5 MS. page 24.

6 MS. nor.

7 MS. ministeris.

8 MS. inserts that.

9 MS. undiuidit is.

10 MS. resawis.

11 MS. vseing.

12 MS. it that.

We are mony ane breid and ane body, all that ar ¹ partakaris of ane breid and ane coup? And quhy will ze nocht solemnize your band of matrimonie, except thai be proclamit thre bannis afoir? Quhy caus ze at
 5 mariage the persones ² than mariit, to tak wthiris be the hand, and in sum places a ³ ring to be giuin? Thir thingis we speir nocht that we repreue thame all, bot to know quhou ze estabiliss your doctrine, to the quhilk ze will that we astrict our selfis: sen ze teche na thing to be
 10 vseit at the sacramentis or in religioun, except thai be expreslie commandit in Scripturis, albeit ze vse the contrare your selfis.

19. *Gif⁴ all the sacramentis of Auld and New Testamentis ar of a lyke strenthe and efficacie.*

Sen the sacramentis of the Euangell exhibitis in deid and veritie thai graces figurat only and hoipit ⁵ for in
 15 the Auld Testament, as largelie exponis ⁶ the Doctouris, as Ambrose writtand on ⁷ the 73 Psalme: The sacramentis (says he) of the Auld and New Testament ar nocht alyke, for the ane promittis the Saluour and the wtheris wrikis saluation; quhy techze that thai are all
 20 indifferentlie of ane efficacie ⁸ and actual strenthe? Say ze that manna in the desert wes the samin thing in effect ⁹ that the Sacrament of Christis body, sen the ane wes the figure and the wthir the veritie? Or hald ¹⁰ ze manna of greitar excellencie than the wthir, quhilk ze
 25 do gif ze confes breid and wyne allanerlie thair præsent, sen manna descendit frome the heuin be miracle, and breid and wyne ascendis from the erd be natuir? Quhiddir affirm ze herfor the figure and the veritie to be ane thing or nocht; or the figure and the schaddow of
 30 mair excellencie ¹¹ than the wthir, or nocht?

¹ MS. partakaris.

² MS. *inserts* that ar.

³ MS. ane.

⁴ MS. page 25.

⁵ MS. howpit.

⁶ MS. *inserts* Augustine.

⁷ MS. in the sewintie thre.

⁸ MS. effect.

⁹ MS. deid.

¹⁰ MS. had.

¹¹ MS. excellence.

20. *Of the real præsence¹ of Christis body in the
Sacrament, be pouer of the wordis of Christ
omnipotent.*

Qvhat haif ze for zour defence to affirm in the Sacra-
ment of our Lordis² body to remane breid and wyne
with (I³ wate nocht quhat) sum spiritual imaginatioun—
and mair erroneously⁴ also contrare the Lutheranis,
and all Kirkis afoir zou, that thair is nocht thair bot 5
breid and wyne only—sen the wordis of our Saluour
(quha is werray God, omnipotent in pouer) ar sa ex-
preslie spokin, This is my body; This is my bluid?
And St. Paull expounding the samin, writtis⁵ that the man
quha eitis thairof vnuorthelie, eitis his damnatioun, 10
nocht decerning (says he) the Lordis body. And sik-
lyke all the aunciant Fatheris⁶ and Counselis, nocht
allanerlie that hes bein laitlie, bot quha hes writtin fra
the beginning, quhare thai tweche that mater, writtis
contrare zour doctrine—as ane sufficient testimonie 15
thairof may be the first Counsel haldin at Ephesus—to
the quhilk ze astrict zow in zour beleif set out in zour
Confessioun at Geneua. Bot gif ze allege that sum of
thame callis that sacrament a figure, we ar certifiēt be
euidēt demonstratiōis of thair writtingis, that quhare 20
thai call it anis a figure, thai call it an hundreth tymes
Christis warray⁷ body and bluid. Quhareby thai schaw
thame selfis planelie, that thai call the sensible⁸ signis
of that Sacrament a figure or signe of the thingis præ-
sent inuisible,⁹ and nocht absent, that nane suld haif 25
that carnal and gross iugement of the Capernaitis.

Luc. 22.
1 Cor. 11.

Note.

1 MS. presens.
2 MS. Chrystis.
3 MS. we.
4 MS. page 26.

5 MS. wrettis.
6 MS. auncient faderris.
7 MS. warelie after
bluid.

8 MS. wisibill.
9 MS. inwisibill.

21. *Of certane argumentis tweching the premissis.*¹

Ze takand zour argument contrare the real præsence
of Christis body in the sacrament, vseis to ressoun of
the natural propirteis of a manis werray body, to the
quhilk the body of our Saluour wes alyke (bot zit nocht
5 æquall) in all thingis tueching ane werray man, except
sin and ignorance, as ze godly in that case consentis
with ws. Bot² we demand gif our Saluour in this lyfe
enduit nocht His mortall and passible body with the
propirteis and giftis of an immortal and impassible body?
10 Gif ze say na, ze deny the Scripturis : as quhen he passit
vpon the see, quhen he transfigurat His body afor His
passioun, quhen he passit throw the middiss of the thik
peple to³ euade thair furie ; and siklyke, eftir His resur-
rectioun, by the propirteis of a body glorifit and than
15 immortal,⁴ eit with His discipulis the fuid of mortalitie ;
and als by the propirteis of a werray body enterit in,
the duiris⁵ being closit, zea, as Godis Kirk declaris till
ws, throw the closit duiris.⁵ We demand zou heirfor
gif ze beleue that our Saluour did thir thingis veralie⁶
20 and indeid, or be ane certane jouglarie⁷ craft? Gif ze
grant with ws (as we hoip ze sall) that He did thir thingis
truelie and in deid, becaus it is sa writtin, albeit agains⁸
all naturall iugement, and by⁹ the propirteis of a werray
body, quhy beleue ze nocht the wthir alsua? Sen zour
25 grete¹⁰ maister Caluin confessis this sacrament to be a
mysterie mair hie than he can schau be tounge, think in
mynd, or ony ways can defend¹¹ in his herte,¹² and an
wthir matir than to trow only. And sen Chrysostome
maist earnestlie forbidis¹³ to attend to our natural sensis

Io. 6.
Matt. 14.
Ibidem. 17.
Luc. 24.
Io. 8, 10.
Luc. vlt.
Act. 1.
Act. 20.
Io. 20.

Cal. in in-
stitut., de
cæna do-
mini.

Homel. 83.
in Matth.

¹ O.E. premisss.

² MS. page 27.

³ MS. and hid himself
to avoid thair furie.

⁴ MS. and thair im-
mortalite with, &c.

⁵ MS. dures and douris.

⁶ MS. realie.

⁷ MS. juiglourie.

⁸ MS. aganis.

⁹ MS. be.

¹⁰ MS. grytt.

¹¹ O.E. descend ; MS.

defend.

¹² MS. hart. The MS.
has the word descend
after hart, and than
reads like that.

¹³ MS. forbidis.

and manlie ressoun in that mater, bot to geue credit to the expres Word of God, albeit it appere contrare our wittis and sensis. But sen Christe hes spokin, (says he) This is my body, let ws geif credit, and repugne nocht to God! Ze misknaw nocht, sindry of zour maist leirnit¹ 5
precheouris, within thir twa zeris and ane half, to hef affirmit with ws planelie, and zit hes schawin na expres Scriptuir in the contrare. Quhy wald ze heirfor thral ws, as ze war the catholik Kirk, the pillar of veritie, that can nocht erre? * Quhare ze allege that Christe 10
ascendit to the heuin, and sittis at the richt hand of the Father, ze wil nocht haif Him sa bund³ in heuin that He⁴ may naways be in erd. For eftir His ascensioun He apperit to St. Paul in the way; be the quhilk St. Paul prouis⁵ His werray resurrection, 1 Cor. 15. And to 15
sit at the rycht hand of the Father confirmis mair our purpose, sen be that is signifit His omnipotent pouer.

* we ar
nocht as-
suirit gif
this wes in
Iohne
Knoxis
copie: bot
zit thair is
na diuer-
sitie heirin
fra the rest.²
Act. 9.
1 Cor. 15.

22. *Gif the dew celebratioun of the said sacrament
be a sacrifice.*

Qvhy abhorre ze to affirm and cal⁶ the rycht vse al- ways of the celebratioun and sanctifying of the said sacra- ment of our Lordis body ane sacrifice or oblatioun, sen 20
our Saluour maid sacrifice at His last supper, eftir the ordour of Melchisedech: quhilk samin self thing he commandit to be done in remembrance of him; and sen the last of the twelf prophetis, Malachias, to quhome aggreis Daud, forespak expreslie of the abolitioun⁷ of 25
the auld sacrifices⁸ and oblationis, and vpsetting of ane clene new oblatioun, to be offerit in the new law to the name of God in all places—mening of the vnbluidy sac- rifice of the Kirk, in the body and bluid of Christe—as

Cyp. Epi.
3 li. 2.
Matt. 28.
Malach. 1.
Psal. 49.

Marti. Ad
Butdeg.
cap. 3.

¹ MS. page 28.

² The MS. contains this paragraph.

³ MS. has bundin and

omits in heuin.

⁴ O.E. ye; MS. he.

⁵ MS. pruiuis.

⁶ MS. call.

⁷ MS. oblatioun.

⁸ MS. sacrifice.

witnessis haly¹ Martialis, St. Petiris disciple, Iustinus, Irinæus, with Augustine, Eusebius, and wtheris doctouris? Bot sen ze esteme² Augustine gretumlie (and nocht without cause amangis³ the reste of the doctouris), intend nocht in this cause to thraw him⁴ (as sum of zour new writtaris dois) to mein in this mater of ane wthir sacrifice of louing allanerly. For we aduertis zow as tender freindis, that ze wil be eschamit tharin, he is sa plane in sa many places in zour contrare.

Iusti. *in dialogo cum Iudæo*. Irinæ. lib. 4, ca. 32. Aug. *de trin.* lib. 3. cap. 4. Euseb. *demonst. euang.* cap. vii.

23. *Of the numbre⁵ of the communicantis, and wtheris ceremonies.*

10 As we grant it lauchful and godly that mony wald cum daylie to the Mess, and resaue the haly sacrament of the altar (we speik on this maneir with Augustine) togidder with the Preist, sua can we nocht vnderstand zour scrupulositie and wane ceremonie, quhilk is, that ane
15 faithful man haueand na wthir impediment, bot wantand cumpanie to communicat with him sacramentalie, may nocht resaue that sacrament him allane, without errour or idolatrie. Quhou⁶ can he be him allane, sa lang as he is a membre of Christis Kirk? Heirfoir we de-
20 mand zou gif our Saluour at the institutioun of this sacrament præscriuit ane law till ws of all the ceremonieis vseit at that tyme—as of the place, quhilk wes ane hall; of the tyme, quhilk⁸ wes eftir suppare; of the numbre of the communicantis, of the quhilkis we reid
25 only twelf? Gif ze affirm that he did sua, ze failze zour selfis, quhilkis⁸ keipis nocht ane iot of all thre. And quhy wald ze heirfor thral⁹ ws to ane ceremonie, nocht expreslie commandit, contrare zour awin doctrine in wtheris places¹⁰?

Aug. *serm. de sanct.* 19.

Of place, tyme, nor numbir⁷ of the communicantis is na expres command in Scriptuir.

¹ MS. *inserts* martires;

MS. page 29.

² MS. *inserts* s.

³ MS. amang.

⁴ MS. him; O.E. hin.

⁵ MS. noumer.

⁶ MS. *inserts* for.

⁷ O.E. numbrir.

⁸ MS. p. 30, quha for

quhilkis.

⁹ MS. thraul.

¹⁰ MS. placis.

24. *Quhy this sacrament is nocht vsit to be ministrat to the seik.*

Euseb.
Eccle. hist.
li. 6, cap. 34.

A grete
absurditie
following
thair doc-
trine heir.

Qvhy neclect¹ ze to ministrat² this haly sacrament to the seik, afoir thair departing of this lyfe, by the laudable vse and canounis of the primitiue Kirk, in tyme of the glorious³ Martyris? Gif ze say that ze may nocht deliur it to ane allane, quhy nocht now als weil as the tyme of the⁴ Martyris, be the exemple of the haly penitent man Serapion, quha in the⁵ tyme of the resauing⁶ thair of wes illuminat be the spirit of prophetie? Gif ze excuis zou be thir wordis of our Saluour, sayand, Drink ze al of this, and thairthrow ane man can nocht resauie it him allane, gif the minister or wtheris be nocht rady to communicat, quhow can that⁷ preue zour intent, sen al Christianis at ane tyme and ane place can nocht keip that commande, and ze interpet it sua?⁸

15

25. *Of the wordis of sanctificatioun.*

Note thair
wisting
and wrying
of the expres
word of
God.

Ze confessing oftymes treulie with ws, eftir the techement of St. Augustine, that a⁹ sacrament in Christis Kirk consistis nocht only of a signe, bot of the word of God iunit¹⁰ thairto at His command: quhy teche ze, and settis furth in zour Catechis, that the wordis of sanctificatioun of the sacrament of our Lordis body and bluid ar nocht to be pronunceit to the end, that thair suld be ony transubstantiatioun thairby, or be the intent of the sacrificear,¹¹ bot to aduertis the peple communicant quhou thai suld behaif thame in the mein tyme? Quhou can ze appropriat thir wordis: This is my body; this is my bluid,—to teche the peple quhou thai suld behaif

25

¹ MS. neglect.

² MS. gif.

³ MS. omits the glorious.

⁴ MS. apostolis and.

⁵ MS. inserts mein.

⁶ MS. receavyng.

⁷ MS. ze.

⁸ MS. omits last clause.

⁹ MS. ane, p. 31.

¹⁰ MS. joint; O.E. innit.

¹¹ MS. sacrefiar.

thame, except only to the intent that thai suld beleue
 the samin to be trew—that is, spokin be God, and com-
 mandit to be spokin be the minister in His name, quho
 may nocht lie? Or be quhat temeritie and fuilhardines
 5 dar ze ministrat a sacrament, nocht pronounceand the
 wordis of Christe, to the intent that it suld be a sacra-
 ment, sen ze teche in wtheris places rycht treulie that
 without the wordis of God commandand and promittand
 grace thairto na sacrament can be maid? Or quhou
 10 suld ze¹ minister nocht haif intent to performe and²
 perfyte that thing, that³ he wirkis in the name and at
 the command of God?

And nocht
 to teche the
 peple ges-
 turis,
 quhow thai
 suld behaif
 thame.

26. *Of the names sacrifice, preist, and altar.*

Albeit to ws Christianis be properlie ane God allane,
 ane King, and ane new Lord, quha only be nature and
 15 essential substance is guid, ryhteous,⁴ trew, and merci-
 ful, zit the inexplicable benignitie of the samin our God
 distributis and appropriatis in⁵ His Scriptuir, the samin
 names to His reularis and wtheris membris of Christis
 mystical body in erd, calling thame godis, kingis, lordis,
 20 iust, guid, &c. And siklykeoure Saluour Christe Iesus
 being only our Hie Preist, and only that sacrifice
 quhilk fra the fall of Adam to the day of iugement
 takis away the sinnis of the world. And only siklyke
 that altar, vpon the quhilk the prayaris of all acceptit
 25 and hard be our heuinly Father⁶ are offerit. Zit ze
 misknaw nocht that the samin names war⁷ appro-
 priat to the preistis, sacrifice, and altar⁸ in the law of
 Moyses, præfiguring only Christe Iesus than to cum.
 The quhilk names preist, sacrifice, and altar, the Kirk of
 30 God hes vseit, sen the Apostolis days,⁹ for the minister

Matth. 19.
 Luc. 18.
 Mar. 10.
 Ro. 3.
 Exod. 7.
 1 Cor. 8.
 Io. 10.
 Psal. 87.
 Io. 1.
 Apocal. 8.

Passim in
 Exod. and
 Leuit.

¹ MS. *has ze blotted, fol-
 lowed by* nocht hawe-
 and mynd.

² MS. or.

³ MS. quhilk.

⁴ MS. rychtews; O.E.
 rhyteous.

⁵ MS. p. 32.

⁶ MS. fader.

⁷ MS. wer.

⁸ MS. alter.

⁹ MS. dayis.

offering, at Christis command, the vnbluidy sacrifice of the body and bluid of Christe vpon the table of the Lord: quhilk thing ze misknaw nocht, albeit ze wink at the samin applauding¹ to the tyme. Albeit we may bring intellable testimoneis theirow; zit for schortnes we will adduce bot a certane [*nombre*] to zour memorie.

Martialis²
D. Petri discipulus ad
Burlegalen.
ca. 3.

Dum altaria dæmonum in puluerem redigerentur, aram ignoti Dei ad consecrationem reservari iussimus, &c. Sacrificium Deo creatori in ara offertur, non homini, nec Angelo.

10

Philal. de
B. And. in
eius vita.

Ego omni die sacrifico, non thuris fumum, &c., sed immaculatum agnum quotidie, in altare crucis sacrifico.

Irenæus
li. 4, c. 34.

Ecclesiæ oblatio, quam docuit Dominus offerri in vniuerso mundo, purum sacrificium reputatum est illi.

Ibid. ca. 32.

Novi testamenti nouam docuit oblationem, quam Ecclesia ab Apostolis accipiens, in vniuerso mundo iam offert Deo.

15

Cyprianus
li. 2, epist. 3.
M. George
Hay fy haist
zow to re-
cant?
Loquitur de
calice vino
et aqua
miscendo.

Nam si Iesus Christus Dominus et Deus noster, ipse est summus Sacerdos Dei³ Patris, et sacrificium Deo Patri ipse primus obtulit, et hoc fieri in sua commemorationem præcepit. Vtique sacerdos ille vice Christi verè fungitur, si id quod Christus fecit imitatur. Et sacrificium verum et plenum tunc offert (sacerdos) in Ecclesia Deo Patri, si sic incipiat offerre, secundum quod ipsum Christum videat obtulisse.

20

Aug. in
Psal. 33.

Christus de corpore et sanguine suo instituit sacrificium secundum ordinem Melchisedech.

25

Idem, epi.
59.

Vouentur omnia quæ offeruntur Deo, maximè sancta altaris oblatio.

Idem, de
ciuit. Dei,
lib. 16, cap.
22.

Cùm Melchisedech Abrahæ benediceret, ibi primùm apparuit sacrificium: quod nunc à Christianis offertur Deo, toto terrarum orbe.

30

Idem, ep.
107.

Sacerdos ad altare Dei stans, exhortatur populum orare pro incredulis.

Amb. li. 5,
c. 1. de sacr.

In altari constituitur panis et calix.

¹ MS. applauding.

² The MS. does not give

the marginal notes on the Latin quotations.

³ MS. p. 33.

Sacerdos altari assistens pro uniuerso orbe terrarum, pro absentibus, &c., sacrificio illo proposito, gratias Deo iubet offerre. Chrysos. in Mat. ho. 26.

Siklyke we dout nocht that¹ ze misknaw the samin
 5 Fatheris, and all the rest maist aunciant, commonlie to
 hef vseit the samin termes in all aiges, as the Kirk dois Note.
 at this præsent; and the Apostolis siklyke to hef² ab-
 stenenit commonlie in thair writtingis fra thir³ termes in
 this significatioun, for the oblation⁴ of the preistheid,
 10 sacrifice, and altar in the auld law, and distincting the
 samin in the⁵ law of grace fra the wthir.

As the vseing of the samin names in al aiges sen
 thair⁶ days in vniforme consent manifestlie to ws per-
 suadis, quhy cal ze ws heirfor, for the vseing of the samin,
 15 Papistis, and sparis in that part the haill Kirk afoir ws?

27. *Of¹ the ornamentis of the altaris, and the priestis.*

Gif⁸ the law of natuir ingraftit in our hertis reioiss in
 al cumlie⁹ and decent ordour, and the samin nocht
 being abolissit, bot confirmit be the Euangel; and sen 1 Cor. 14.
 St. Paull also commandis al thingis to be done honestlie
 20 and eftir ordour in the Kirk of God,—quhat haif ze for
 zow to affirm all the vestimentis and ornamentis in the
 Houss of God, specialie on the altaris and ministeris
 in tyme of the¹⁰ diuine offices, to be superstitious and
 idolatrical, specialie sen we may preue in the primitiue
 25 Kirk siklyke ornamentis to hef bene vseit, nocht com-
 mandit in the New Testament? Salamon also com-
 manding ws naways to dimit the law of our mother,
 quhilk is the Kirk (sen be it na thing is promulgat, bot
 aggreing with Godis Word, and proffetable to the out-

Prouerb. 1
 and 6.

¹ MS. bot ze sen the
 apostolis knew the
 samin, faderis, and
 all the rest mair
 auncient.

² MS. hawe.

³ MS. wthir.

⁴ MS. oblatioun; O.E.

abolitioun.

⁵ MS. insertis new.

⁶ MS. tha.

⁷ MS. twiching, p. 34.

⁸ MS. gywe.

⁹ MS. semelie

¹⁰ MS. places the after in.

setting of the samin), na mair than we suld noch heir
the præceptis of our Fathir, quhilk is God.

28. *Gif it be lesum¹ to use ony prophane coupis²
at this sacrament.*

Daniel. 5.
A sacrilege.

A prophane
impictie.

Sen the weschelis and ornamentis appropriat to the
seruice of God suld noch be prophanit in wthir com- 5
moun vseis, as the feirfull exemple of Balthazar preuis
maist planelie, quhy hef ze wappit doun al the affixit
tabellis³ of the Lord, be⁴ al aunciant Fatheris afoir
our dayis callit altaris, togiddir with the font of baptim,
and vseis zour tabillis, baissinis,⁵ and coupis furth of
ony prophane taueroun?⁶ Wil ze haif the sacramentis 10
of grace in the new law of les dignitie and honour than
thais war⁷ in the auld, for the abusing of the weschelis
of the quhilkis the grete King Balthazar wes sa seueirlic
punissit?

29. *Euiry guid Christiane man is a king, and a
preist, and quhat is meanit thairby.*

Apoc. 1.
1 Petr. 2.

Quhow thai
prouoke
thair scolaris
to vsurpe
auctoritie.

Albeit we acknowlege be the Scriptuir of God, that al 15
iust man in the Kirk of God quha subdeuis his con-
cupiscence and lustis to the diuine law is a victorious
king, and preist also spiritualie.⁸ Nochttheles we demand
zou, gif be that titill euiry man (albeit he haif wit and
pissance thairto) may iustlie be a king to ministrat ius- 20
tice? Gif ze say Na, quhy allow ze, and prouokis
also, the prouestis and ballies⁹ of euiry burgh (quhome
we can noch call magistratis propirlic, as ze do, sen
thai ar noch principalis in a fre citie, as wes Rome, to
mak lawis, bot suld be subd¹⁰ to our Souerane Lady) 25
to baneis Christianis and trew Scottismen fra thair

¹ MS. lesuwe.
² MS. weschallis.
³ MS. tablis.
⁴ MS. p. 35.

⁵ MS. bassin.
⁶ MS. taberne.
⁷ MS. wer.

⁸ O.E. spitualie.
⁹ MS. balzeis.
¹⁰ O.E. subitis.

roumes and possessiones, confisk thair guidis, put thame
to the horne, and condemne¹ thame to the dethe, for
breking only of thair actis and decreis² vnknauin to our
Souerane Lady, or hir Maiestie's prædecessouris, sen³
5 thai haif only pouer to puniss thair awin comburgess's
in⁴ an viij ss. vnlaw or siklyke?

30. *Gif the subditis may violentlie compel thair
princes to religioun.*

Gif the peple of Israel vnder the idolatrical kingis in
Babylone wes nocht commandit be God to resist the
saidis idolatouris, or be ony violence to remuif thame
10 fra thair errour, bot to obey thame, suffer thame, pray
for thame, and serue God in thair awin religioun: and
Dauid being vnctit king of Israel, wald do na violence
to king Saull than being⁵ repellit and reprobat of God,
and persuitand⁶ the said Dauid iniustlie to the deth,
15 bot sufferit him to rage in his furie, fleing onlie fra his
violence, for the honour that he wes a king:—also we
reid nocht that the Apostolis or ony of the catholik
religioun euir punissit in body or geris the infidelis quha
had nocht ressaut⁷ the religioun of Christ, albeit thai
20 chastisit the apostatis relapsit fra the trew fayth anis
ressaut,⁷ bot quhou the trew Christianis wes scharpelie
persuitit and iniustlie punissit and oppressit be the
Arrianis and wthiris heretikis and apostatis the exemplis
ar ouer patent,—quhat auctoritie heirfor haif ze for zou
25 to comptrol our Souerane Lady, and compel hir Maiestie
to ressaue zour priuat opinioun of materis in⁸ religioun
vnknauin to the haill Christiane⁹ Kirk afoir thir days,
and as zit nocht ressaut be ony Christiane king at this
præsent? For¹⁰ zour selfis knauis Ingland, Denmark,

Hiere. 27.

Baruch. 1.

1 Reg. at
lenche.

1 Tim. 1.

Reid
Athanas.
and Nice-
phor.

¹ MS. condempe to deid.

² MS. decretis.

³ MS. page 36.

⁴ MS. comburgess men.

⁵ MS. beand.

⁶ MS. persuttand.

⁷ MS. recewit.

⁸ MS. of.

⁹ MS. cristin.

¹⁰ MS. page 37.

and Alemannie, except sum Caluinistis and wtheris strange sectis, prætending reformatioun alsua by the Romane kirk, to dissent in mony heidis fra zour doctrine.

31. *Of obedience to our native Souerane*¹ *Marie.*

O humane,
hertly,
gentle, and
wyse Soue-
rane!

Think ze nocht our maist noble, humane, and gentil 5
Souerane hes schawin hir self mair than king Daudis
trew dochtir, quha in that case dissenting fra the counsel
of maist Christiane princis, wald fle all occasioun of tribie
to be done be violence of men of weir and strangeris,
nocht to a king, quha sumtymes wes hir maister, as wes 10
Saul to Daud, bot to hir awin subiectis,² vsurping (as
Christiane princis hir *Grace's* nerrest freindis thocht)
hir Hienes³ auctorite in prætending sa to reforme re-
ligioun,⁴ in hir absence wald aduenture hir Hienes³ awin
persoun, by counsell and exhortatioun of maist noble 15
princis, hir *Grace's* neir cousingis⁵ and vndoutit freindis
in the stormie seis, throu euident perellis of vnfreindis,
and præsent⁶ hir self to this realme maist humblie,
nochte as a Souerane, bot as a subiect, or erar hertlie
mother, haifand compassioun of hir tribulit sones; ob- 20
iecting hir *Maiestie* to maist extreme perelis, to the
intent that hir sones maist deirbelouit⁷ suld hef bene
deliuiert frome all perel—albeit thai had maist fuleschellie
in ane furius⁸ rage obiectit thame to the samin—and⁹
in the mein tyme nocht intendand to the punishment of 25
ony cryme with rigour committit be zouris in hir Hienes
absence, bot labouris maist diligentlie for godlie con-
cord in the realme, and dew obedience to the auctorite,
but the quhilk the wthir may not¹⁰ stand: committand
also libertie of conscience to zouris in religioun (quhilk 30

The com-
moun pro-
uerb is ouer

¹ MS. *inserts* maist gra-
tius.

² MS. subdittis.

³ MS. heinessis authoritie.

⁴ MS. *inserts* sa kindlie.

⁵ MS. cosingis.

⁶ MS. present.

⁷ MS. deirle belowit.

⁸ MS. furious.

⁹ MS. page 38.

¹⁰ MS. not; O.E. no.

only in the beginning of the tumult thai desyrit), and that
 by the consuetude of al Christiane princis vseit to thare
 subditis, quhill ordour be tane thairin, be the Thre Estatis
 of the realme. Think ze nocht that this grete humilitie,
 5 gentrice, and singular humanitie iunit with wisdume of
 sik excellent zour natiue Souerane, suld mollifie to
 humill¹ obedience the hert of ane trew Scot,² albeit
 it war³ forgett of irne or steill⁴? Gif ze think sua
 with ws (as is zour dewtie but dout to do), quhy exhort
 10 ze the subiectis sa feruentlie to rebelloun against hir
Grace except sche⁵ leue the ordour and catholik opinoun
 in the sacramentis of Christe Iesus vniuersalie ressaut,
 and mak a monstrous idoll of zour Maister Caluin,
 adheirand only to his priuat opinioun, vnknawin to the
 15 warld afor this præsents? Gif ze can nocht preue zour
 doctrine in the controuersiis now præsents amangis ws
 to be vniuersalie ressaut, quhow can ze but schame
 bable⁶ in zour beleif, *The haly Kirk vniuersal*? Or
 quhat proffettis zow that part of zour beleif, sen ze ar as
 20 bund slauis, addictit to zour awin priuat opinions⁷
 iugement, contrare the mynd and auctorite of the
 samin Kirk?

trew, Lat
 the sow put
 in ane fute,
 &c. Thair-
 for, faythful
 man, resist
 the auld
 serpent, that
 he enter
 nocht his
 heid.

Note Reidar.

32. *Gif⁸ in the mess be ony idolatrie.*

And gif⁹ it sall pleis our maist excellent Souerane, to
 the intent to saif zouris fra vter ruine (as thair is na
 25 dout of hir *Grace's* guid¹⁰ mynd thairto), to permit¹¹ zou
 sa fer as Godis æternall Word sufferis in the mess, aganis
 the quhilk ze schaw zour selfis sa coniurit inimeis: as
 for exemple, that thai be na preist nor minister admittit
 thairto, bot sik that may instruct the peple be hale and
 30 sincere¹² doctrine, and guid exemple of haly lyfe; and

Thair is na
 dout bot al
 trew Chris-
 tiane will
 do all that
 may stand
 with Godis
 plesuir for
 an vnitie in
 the Kirk.

¹ MS. trew.

² MS. Scotte

³ MS. wer.

⁴ MS. *omits* of irne or
 steill.

⁵ MS. scho leiff.

⁶ MS. babil.

⁷ MS. opinionis.

⁸ MS. giwe, page 39

⁹ MS. gife.

¹⁰ MS. godlie.

¹¹ MS. admitt.

¹² MS. *omits* sincere.

that thai be daylie mony to communicat with the preist sacramentalie, gif thai may be had, and that vnder bayth the kyndes, gif it sall pleis the vniuersall Kirk to keip that vniformitie : sua ze condemne ¹ nocht of superstition or idolatrie a Christiane man, minister, or wthir, 5 quhen he may haif na communicantis with him to ressaue ² the samin Sacrament him allane, be exemple of Serapion in the tyme of the Martyris and the haill Kirk in our days, quhat haif ze for zow to hald the mess idolatrie, or ³ thairin ony superstition? Gif ze 10 deny Christis humanitie be ressoun of the inseparable coniunction thair of with his diuinitie to be adurnit, ze ar alrady confundit be the exemple of the thre kingis, quha adurnit him in the crib, and be exemple of wthiris also in the Euangel. Gif ze deny the real præsence of 15 Christis body maist blissit in the Sacrament, ze dissent ⁴ fra the Scripturis and ⁵ haly Kirk vniuersall, and als fra the segregatioun of all heretikis afoir zow and zour maisteris—to wit, Oecolampadius, Zuinglius, and Caluin—except Berengarius and his, as ze knaw præsently the 20 Lutheranis in that part to be zour manifest ⁶ aduersaris. Gif ze deny Christe to be adurnit ⁷ in the Sacrament (sen we adurne na visible nor sensible signe thair of), quhy condemne ze nocht ⁸ St. Augustine for an heretik, and ⁹ Chrysostome siklyke, with ⁸ wthiris of thair aige, 25 quha earnestlie accuissis ⁹ ws of sin, gif we adurn nocht Christis maist haly body in the Sacrament?

Euseb.
Ecl. hist.
lib. 6, cap.
34.

Luc. 2.
Mar. 15.
Ioan. 9.

^a in Ps. 98.
^b 1 Cor. 10.
Ambros. de
Spir. Sancto,
li. 3, ca. 12.

33. *Gif Iohne Knox be lauchful minister.*

Sen we reid, that nane suld tak the honour of ministratioun of Godis Word and Sacramentis on him, except he be lauchfullie callit thairto, othir be God immediatlie, 30 or be man haifand pouer to promote him thairto; and

Ro. 10.
Heb. 5.
As Moyses
and the
apostolis.
Luce. 1.
Ioan. 1.

¹ MS. condampe.
² MS. it him alane.
³ MS. omits this clause.

⁴ MS. differ.
⁵ MS. page 40.
⁶ MS. plane.

⁷ MS. adornit.
⁸ MS. inserts monye.
⁹ O.E. accuissis.

- sen we reid nane callit be God only, except sik as schew
 thair pouer geuin¹ thame be Him, be pouer* of the
 spirit, or in signis and wonderis. Heirfor gif zow,²
 Iohne Knox we say, be callit immediatlie be God,
 5 quhare ar³ zour merwelis wrocht be the Haly Spirit⁴?
 for the merwelis of woltering⁵ of realmes to vngodly
 seditioun and discord, we adnubre nocht to be of His
 giftis. Bot gif ze be callit be man, ze most schaw⁶
 thame to haif lauchfull pouer thairto, as the Apostolis
 10 ordinat St. Paull and Barnabas, albeit chosin be God
 afoir, and tha siklyke wthiris in the fourtein⁷ of the
 Actis; and as St. Paull⁸ ordinat Timothe and Tite,
 geueand⁹ thame pouer and command to ordour wthiris,
 quharein¹⁰ apperis the lauchful ordinatioun of ministeris.
 15 Zour lauchful ordinatioun be ane of thir twa wayis, we
 desyre zou to schaw; sen ze renunce* and eftemis that
 ordinatioun null, or erar wickit, be the quhilk sumtyme
 ze war callit Schir Iohne.

Esa. 40.
 * At this
 place weil
 obscur (as
 God bade)
 Iohne Knox
 maid a fel
 farde, to his
 gloir ze
 wate.
 Act. 13.

1 Tim. 4.
 2 Tim. 1.

* And that
 to zour grete
 schame,
 brother!

34. *Gif Iohne Knox be nocht lauchful bischope, quhow
 can thai be lauchful ordinatit be him?*

- Gif he can nocht schaw him self a lauchful ordinat
 20 bischope (nocht only a preist or inferiour minister),
 quhow can ze¹¹ superintendentis, or wthir inferiour
 precheouris, electit and ordinat be him, nocht haifand
 pouer thairto, iuge zour selfis to be lauchful ministeris
 in the Kirk of God?

Tit. 1.

¹ MS. giffin.

² MS. ze.

³ MS. is.

⁴ MS. spreitt.

⁵ MS. welteringe.

⁶ O.E. scaw.

⁷ MS. fowrtene.

⁸ MS. page 41.

⁹ MS. giffand.

¹⁰ O.E. quarein.

¹¹ MS. inserts mak here.

100

35. *Quhy ar nocht the lordis and wtheris, lauchful ministeris, as Iohne Knox and his complices ?*

Heir Ioh.
Knox be
his awin
sentence
aganis
wtheris, is
fast tedderit
in the girm.

Gif Iohne Knox and ze affirmis zour selfis lauchful be
ressoun of zour science, and that ze ar permittit always,
gif ze be nocht admittit be thais Kirkis, quhome ze
serue, quhy hef ze prechit manifestlie a gret error and
schisme in zour congregatioun, contending, with twith 5
and nail (as is the prouerb), sum lordis and gentilmen to
hef gretumlie failzeit,¹ ministrand zour communioun in
tymes bypast to thair awin houshald seruandis and
tenentis: sen the lordis and gentilmen being² men of
science, be thair awin iugement, in that case³ wes per- 10
mittit be thair saidis seruandis to that office, quha
affirmis thame selfis to be a Kirk of God ?

36. *Gif the ordinatioun of ministeris be a⁴ sacrament.*

Cal. in *In-
stit. de
Sacrament.*
*Ibidem, De
ordine eccle-
siast.*
There is na
thing mair
plane.

Qvhy deny ze the ordinatioun of ministeris to be a
sacrament in Christis Kirk, sen zour grete⁵ Maister
Caluin grantis in zour contrare, with mony wtheris new 15
writtaris in Allemannie⁶ ? Quidder hes it the visible
signe, videlicet, the impositioun of handes, the promissis
of God with the command (quhilkis thre only ze think⁷
necessare to a sacrament) expressit in Scriptuir or nocht ?

37. *Of vnqualifeit ministeris.*

Ze allegand zour selfis to reduce the ordour in re- 20
ligioun according to the puritie of the writtin⁸ Word,
and nocht misknawing also that the grete decay of the
syncere religioun is the electioun and admissioun of the
vnqualifeit and vnable ministeris, as we confes with zou

¹ MS. falzeitte.

² MS. page 42.

³ MS. caice.

⁴ MS. ane.

⁵ MS. grytt.

⁶ MS. almaine.

⁷ MS. affirme.

⁸ MS. wrettin.

that this lang¹ tyme the maist part to hef bene admittit
 mair throw auarice, ambitiou, or² wthir carnal affec-
 tioun³ (and that in punisment of the peple that God sa
 sufferit), nor for godly leirning⁴ or wtheris guid pro-
 5 pirteis requirit in a minister: and thairthrow specialie all
 misordour or² abuse that iustlie can be allegeit maist
 chieflie to hef sprung.⁵ Quhy admit⁶ ze to be zour
 precheouris and ministeris in sindry places zounge chil-
 dring of na⁷ eruditoun except the reiding⁸ of Inglis and
 10 small entressis in grammar,—of na experience, nor zit
 haifand præminence by wtheris of godly leuing, except
 ze call that godly to couet⁹ a fair wyfe and ane fatt
 pensioun, by the lawis of the monastik lyfe, quhilk sindry
 of thame hes professit? Sen St. Paull techis that men
 15 in this vocatioun, by mony wthir godly propirteis, suld
 nocht be zounge of leirning⁴ and godly exercise always,
 bot potent to exhort and teche in helthful doctrine, and
 potent to repreue¹⁰ and conuict the gainsayaris of the
 samin. Tit. 1.

A dum pas-
 tour or a
 wicious, is a
 sair scourge
 on the peple:
 as is the fals
 precheour.

1 Tim. 3.

38. *Of¹¹ a new ordour of eldaris.*

20 Siklyke sen be the name of eldaris in the New Testa-
 ment expreslie is meanit¹² bischoipis and preistis, quhilkis
 last names the Apostolis vseit nocht (apperantlie to the
 intent that thai suld nocht be estemit of thai sort of
 preistis and bischoipis of the auld law) quhois office is
 25 expreslie¹³ to preche and ministrat the sacramentis,
 quhy inuent ze in zour Kirk a new ordour of eldaris,
 quhome ze discharge to vse ony of the offices forsaidis?
 Silklyke quhy committ ze to the saidis eldaris that office,
 of the quhilk ze haif na pouer—to wit, the office of a
 30 ciuill magistrat, quhilk pertenis only to an emperour or

1 Pet. 5.
 1 Tim. 5.

Note.

A con-
 fusion of
 ordour and
 auctoritie.

¹ MS. lange, and omits
 tyme.

² MS. and.

³ MS. effectioun.

⁴ MS. lernynge.

⁵ MS. specialie to have

spronnge.
⁶ MS. admittit.

⁷ MS. nane.

⁸ MS. inserts reddey.

MS. page 43.

⁹ MS. covit.

¹⁰ MS. repreuiffe.

¹¹ MS. of due new.

¹² MS. alanerlie expreslie
 is namit.

¹³ MS. expreslie. O.E.
 expres.

king, or lyke public persones, or to quhome thai cheis
conforme to our Saluour, sayngis, Geue to Cæsar that
pertenis to Cæsar; and siklyke saying to Pylat, Yow
wald haif na pouer ouer me, except it war geuin thee
frome¹ abuif, quho hald his pouer of the empriour? 5
Quhy sua tak ze fra the eldaris, quhilk is thair dewtie
and office, and geuis² thame quhilk pertenis nocht to
thame, nor³ zit ze haif pouer to geue thame?

39. *Of the Pape,⁴ and gif a superior suld be
amangis the bischopes.*

Sen naturalie be Godis prouidence amangis fowlis,
fischeis, and beistis, in euery cumpanie is ane principal, 10
as it war superiour; and siklyke amangis men in euery
realme is nocht only ane King or Quene, to quhome all
obeys; bot also in euery prouince, schyre, citie, and
hous is ane principal or superior, as thair is in euery
craft almaist ane decane,⁵—quhy suld it nocht be sua in 15
the ecclesiastical State, amangis the bischopes, wtheris
pastouris, and ministeris? Sen in the⁶ law of Moyses
God prouidit ane hie bischope, quhois⁷ sentence in
controuersie of religioun the peple suld follow vnder
the pane of dethe.⁸ We can nocht be assuirit of na 20
Scriptuir, that ze allege, bot St. Petir had the⁹ samin
pouer geuin singularlie and seueralie to him by the rest,
and aboue the rest of the Apostolis, as we ar at this
præsent persuadit be thir wordis of our Saluour: *Simon*
Iona diligis me plus his? &c. Pasce oues meas, &c. 25
And that all the rest of the Apostolis wes numerat amang
the samin ones,¹⁰ it apperis¹¹ till ws in thir wordis: *Omnes*
vos scandalum patiemini in me in nocte ista: quia scriptum
est, Percutiam pastorem, et dispergentur oues gregis. And
in an wthir place Petirs auctorite aboue thame: *Ego* 30

1 MS. page 44.

2 MS. gifis.

3 MS. or.

4 MS. Paip.

5 MS. dekin.

6 MS. awld.

7 MS. quhais.

8 MS. deithe.

9 MS. that.

10 O.E. oues.

11 MS. apparis

*rogau pro te, Petre, vt*¹ *non deficiat fides tua: Tu verò*
conuersus confirma fratres tuos. Quhilk pouer he apperis Act. 1, 2, 3.
 planelie to hef exerceit amang the Apostolis, takand the
 speche on him specialie in all conuentionis—albeit he
 5 sufferit St.² Iames, Bischope of Hierusalem, to pronounce Act. 15.
 a sentence at his awin Kirk, in his præsence.³ And gif
 ony be superiour, quhy suld nocht the successour of
 Petir? Knew ze nocht that all the aunciant Fatheris
 attributis mekle to the Kirk of Rome by wtheris Kirkis,
 10 and also the General Counselis quhilk ze appreue⁴? As
 for exemple, ze knew that St. Augustine confirmis his doc- Epist. 165.
 trine specialie contrare the Donatistis, that neuir ane of
 the Bischopes of Rome till his days (citand thair names to
 the numbere aboue xxxvj)⁵ throwit wthirways nor he did
 15 contrare the saidis heretikis. Gif ze affirm the Pape⁶
 to be the Antichriste, will ze nocht schaw of quhat Pape
 ze mein, gif ze speik of the Romane Pape? Or quhiddir Of the name
 vnderstand ze be the Pape all bischopes? For be that Pape.
 name we reid ony bischope to hef bene⁷ decorit; as St.
 20 Hierome writtis to St. Augustine Bischope: *Hieronymus*
Presbyter beatissimo Papæ Augustino St. Gif ze had the
 Bischopes of Rome Antichristis be ressoun of ony wice
 (quhilk we intend nocht to defend), quhilk of zou is but
 wice, cast the first stane at thame. Gif it be for ony doc-
 25 trine contrare Christ, schaw it in speciall⁸ (we pray zou)
 that we may fle frome it.

40. *Of the sacrament of pennance.*

Qvhy⁹ deny ze the sacrament of pennance? and quhy
 neclect ze to vse at the leist the absolutioun of the
 minister afor zour communioun always? Sen the apos-
 30 tolis wes institut be our Saluour with sick solennitie in
 that part of thair office, that eftir His resurrectioun he

¹ MS. page 45, omits
Petre.

² MS. inserts Petir.

³ MS. reads, Quhysuld yt

nocht be swa in Goddis
Kirk at this tyme?

⁴ MS. appreiffe.

⁵ MS. xxx.

⁶ MS. Paip.

⁷ MS. to be.

⁸ MS. speciale.

⁹ MS. page 46.

1a. 20.

blew in thame, sayand, Resaue the Haly Gaist. Quhois sinnis ze forgeue, thai ar forgeuin; and quhois sinnis ze retenc, thai ar retenit. And quhy dissent ze frome the maist part of Allemannie in that part?

41. *Of contritioun, confessioun, and satisfacioun.*

Qvhy affirm ze that contritioun, confessioun, and satisfacioun ar papisticall inuentionis, and callis ws Papistis for the vseing thairrof; and callis nocht Cypriane and the Kirk sen his days Papistis, quhois doctrine in that case we follow, as collectit and euidentlie deducit of Scripturis? 10

42. *Of confessioun.*

10. 20.

Cyp. Serm.
de laps.²

Gif ze condemne confessioun to be maid to the preist of special¹ faltis, quhow can he absolue, conforme to the word of God, sum of thair sinnis, and retene wthir nocht absolut, gif he sall misknaw the sin? Or quhy call ze it Papistrie, sen the said Martyr Cypriane witnessis it to haif bene in the Kirk of God in his days, and wtheris siklyke aunciant Fatheris eftir him? 15

43. *Of³ contritioun.*

Lu. 13.

Or quhy call ze contritioun Papistrie, sen na man can haif forgeueance of his sinnis except he repent with intentioun of amendiment of lyfe, as our Saluour techis: Except ze do repentance, ze sall all periss? ⁴ 20

44. *Of satisfacioun to God.*

Serm. de
laps. et
passim.

Qvhy hald ze satisfacioun Papistrie, sen Cypriane with mony aunciant Doctouris oft inculcatis this terme

¹ MS. inserts hid.

² MS. side-note, Eccle.

³ MS. page 47.

⁴ MS. this paragraph is finished by a monogram *sz*.



in thair writtingis, to the sentence vseit and resaut at
 this præsent in the Kirk?¹ Misknew thai trew ze, the
 satisfacioun and redemptioun conquest till ws be Iesus
 Christ, as the full ransom to the Father for the sinnis
 5 of all the world?² Bot this we think ze wil not say:³ Note.
 for misknawand that thing only, quhou culd thai be
 martyrīs of Christe that is witnessis of the veritie? And
 zit thai speik, and that be euident Scriptuiris,⁴ of a satis-
 factioun requirit of our obœdience,—as to turn to God
 10 in murning, fasting, prayar, and almus⁵ deid, with sik-
 lyke worthy fruitis of pennance, sa oft inculcat be our
 Saluour and the Apostolis to the Iowis, with sik dolour
 and hauiues quharof St. Paull speikis, 2 Cor. 7.⁶ Gif
 ze admit nocht satisfacioun on this maner to be maid
 15 to God and nocht to man only, quhou vnderstand ze
 thir Scriptuiris: Cheritie coueris⁷ the multitude of sinnis;
 Turn to me in⁸ all zour hert⁹ in fasting, sobing, and
 greting; Geue almus,¹⁰ and all sal be clene to zou; and
 20 that Daniel says to Nabuchodonosor: Redeme thi sinnis
 with almus deid, with mony siklyke places?

[MS. Epist.
 31, LI et in
 singulis
 (fer?)
 epistolis.]

[MS.
 Matt. 3.
 Act. 26.
 2 Cor. 7.]

1 Pet. 4.

Joel 2.

Luc. 11.

Daniel 4.

45. *Of satisfacioun to men.*

We desyre zou to schaw, gif ze think it necessar to a
 poenitent, to the end he get remissioun of his sinnis fra
 God, that he mak satisfacioun to his brothir at the leist,
 in sa fer as he hes offendit and rubbit him of his geris or
 25 honouris, gif it be in his pouer? Gif¹¹ ze dissent fra
 ws, sayand Na, the Scriptuiris ar ful of testimonies in
 zour contrare, as thir:—

Quha luis nocht, remanis in dethe.

1 Ioan. 3.

Quha is nocht iust, is nocht of God.

Matt. 7 and
 5.

30 Departe fra me all ze wirkaris of iniquitie.

¹ MS. *omits last part of sentence.*

² MS. wardle.

³ MS. ye throw not.

⁴ O.E. scriptuirin; MS.

scriptouris.

⁵ MS. almis.

⁶ MS. has 2078.

⁷ MS. *omits* coueris.

⁸ MS. of.

⁹ MS. page 48, hart in

murning.

¹⁰ MS. almes.

¹¹ MS. gywe.

Quhen thow offeris thi gift at the altar, and remem-
 biris that thi brother hes ocht aganis the, leif thi gift
 afoir the altar, and pas and be reconcilit with thi
 brother, and syne cum and offir thi gift. Quha luis¹
 nocht his brother quhome he seis, quhow sall he luee 5
 God, quhome he seis nocht? Can a man luee his
 brother, sa layng² as he nocht only nocht helpis him
 in his mistar,³ bot contrarie oppressis him be violence
 and fraud? Quhilkis all to our purpose St. Augustine
 concludis in thir wordis: Sin is nocht forgeuin (says he) 10
 except it quhilk is tane away be instorit.⁴ Gif ze grant
 with ws that it is necessare, quhy ministrat ze zour com-
 munion to sik persones, quhome ze knew perfytlie to hef
 intromittit violentlie with wthiris mennis possessionis,⁵
 and als rubberie of the Kirk guidis—nocht only of mon- 15
 asteriis, quhilkis ze imaginat to hef bene idolatrical, bot
 also of bischopis saitis⁶ and paroche kirkis, but ony
 repentance, satisfacioun, or intentioun of amendiment,—
 quhilk thing ze man othir grant to be intromissioun with
 idolatrical geris, and sua thame and it to be burnt to- 20
 giddir⁷ be ze law of God as efter sal follow, or ellis
 to be sacrilege war than⁸ commoun thift? Of the
 quhilkis it follouis consequentlie, that thai hef failzeit
 haueilie cumand to the communioun, but restitutioun of
 wrangous geris, or intentioun to that ilk: and ze fer hau- 25
 iar,⁹ quha ministrat the Sacrament (gif we may sua call it
 with zou) to the vnuorthy, knawand thame in that estate.
 [Zowr ansseir heir schaw giffe ze think sa persones may
 communicate with faythfull and just Christianis or nocht,
 or giff ze failzeit in zour office of ministration in that 30
 part or nocht, that we may knav quhat auctoritie we
 have to affirme zour doctrine and ordour to be trewe.]¹⁰

Iosue. 7.

¹ MS. luffis.² MS. salange.³ MS. mister.⁴ MS. restorit.⁵ MS. page 49.⁶ MS. settis.⁷ MS. to gidder.⁸ MS. nor.⁹ MS. far havear.¹⁰ MS. lines 28-32 not in
O.E.

46. *Of twa partis of pennance, neulie setfurth.*

Thair being sa many thingis requirit to trew pennance
 or repentance, as sobing, mourning and teris, walking,
 fasting, prayair and almus deid, with abstinence for a
 tyme fra many thingis wthirwayis lesum, hawy dolour
 5 for the foremer offenss^{is}, with firm intent of renewing of
 lyfe thaireftir, with wtheris¹ worthy fruitis of pennance,
 and specialie satisfacioun to all men quhome we hef
 offendit — quhy hef ze setfurth the said pennance sa
 obscurlie, appuncting² thairto twa partis only, quhilkis
 10 ar fayth and renewing of lyfe, callit be zou resipiscentia,
 sen fayth is na mair a part of pennance than it is of ony
 wthir vertew, it being the grund of al vertew, and be
 the wthir name the foresaidis propirteis of pennance ar
 ouer obscurlie declarit? Persuade ze nocht heirby to
 15 mony vngodlie proud præsumptioun, and vnsuir securitie
 of conscience? ³

Ioel 2.
 Luc. 11, 6.
 2 Cor. 7.
 Luc. 3.
 Matth. 5.

Na word to
 geue the
 kow agane,
 nor trew
 dolour for
 the sin com-
 mittit, &c.

47. *Gif præsumptioun vpspringis of the præmissis⁴
 or nocht.*

We desyre zow to maturelie consider, and ansuer
 till ws, quhiddir it cumis of zour licentious doctrine in
 neclecting and contemning thir thre partis of pennance
 20 abone⁵ specifit (as it apperis planelie till ws to cum)
 or wthirwyis, that sindry at this præsent ar descendit to
 sik beistlie ruidnes, and præsumptuous securitie of⁶
 conscience, and schameles præsumptioun, that thai ar
 nocht eschameit nocht to satifie thair inferiouris or
 25 brethir in thair deuitie⁷ of dettis or siklyke, bot to
 mak mony maist large promissis⁴ and oblissingis, knit
 with word, writt, walx and seil, als weill to superiour
 poueris (quhare thai dar) as to æquall and inferiouris:

Note, and
 eschew.

¹ O.E. witheris.

² O.E. appuncting.

³ Chap. 46 is not in MS.

⁴ O.E. præmissis.

⁵ MS. above.

⁶ MS. page 50.

⁷ MS. dewte.

and nothir keipis nor¹ intendis to keip the samin, by the noble and faythfull constancie of our noble progenitouris, to the blasphemie of Godis law, and to maist vile schame of our countre. Think ze nocht that this maist barber ruidnes, and maist beistlie impietie of vnfayth-
fulnes to man, wald be spittit at be a Iow or an Ethnik, ze be the starkast theif in Liddisdale²? Or think ze sik persones to be of Godis elect, quha aucht to persuade thame selfis be certitude of fayth (as ze teche necessar to beleue³) to be of the prædestinat sones of God? 10

48. *Gif concupiscence in the regenerat be damnable sin.*

1 Io. 3, 5. Sen it is writtin that quha ar borne of God or regenerat sinnis nocht, and that we ar weschin fra our sinnis, sanctifiit, and iustifiit, and also that Christe clengeis His Kirk (of the quhilk we ar membris) be the lawar of regeneratioun in the word of lyfe—quhy teche
1 Cor. 6. ze that the concupiscence left in ws eftir regeneratioun, 15
Ephes. 5. for our humiliatioun and exercise, is damnable sin?

49. *Of⁴ confirmatioun.*

Act. 8, 19. Sen ze see the sacrament of confirmatioun sa expreslie vseit be the apostolis, and affirmit be Hierome and wthiris Doctouris, that it suld be ministrat be the
20 bischoipis only, quhy esteme ze it a thing of na importance, and bot a papistical superstitioun?

50. *Of extreme vnctioun.*

Sen that the preistis of the Kirk suld cum to the seik, vnct thame with oil,⁵ and pray for thame, as our Sal-

¹ MS. *inserts* be apperance.

² O.E. and MS. Riddis-

dale.

³ MS. beleiffe.

⁴ MS. page 51.

⁵ MS. nocht onlie, *instead of* with oill.

uiour techis to be his Godly will be the mouth of St.
Iames, quhy put ze it out of the vse of Christianis, and Iacob. 5.
nocht only depriuis it of the name of a sacrament?

51. *Of matrimonie.*

Qvhy put ze matrimonie furth of the nembre of sacra-
5 mentis, sen it is callit in the Scriptuir a sacrament? Ephes. 5.
Will ze hald the commoun¹ translatioun fals becaus
the Greik text hes *μυστήριον*? Will ze nocht grant that
thai twa sacramentis, quhilkis ze sua cal, ar *μυστήρια*? Daniel 2.
Mairouer, is nocht sacramentum in the Latin text of als Ephes. 1, 3.
10 large significatioun as the wthir is in the Greik? And Colos. 1.
alsua, quhiddir gif matrimonie hes tha thre propirteis 1 Tim. 3.
requirit be zow to a sacrament or nocht?

52. *Gif² the persones separat for fornicatioun may
mary wthiris persones agane, the uthir being
on lyue.*

Qvhat haif ze for zow that a mariit man or woman
leuand the wthir for caus of fornicatioun, conforme to
15 the Scripturis, may mary an wthir person, the first party
being on lyue, sen St. Paull techis that a woman is
subdewit to the law sa lang as hir husband leuis? And
also he geuis ane expres command to the innocent Ro. 7.
woman demittand hir *husband, to remane vnmariit or * Zea, being
20 to be reconcilit to hir husband. 1 Cor. 7.

53. *Gif the harlotis, for quhais causs matrimonie is
violatit or adnullit, may mary wthiris.*

Ze knawand haly matrimonie being sa earnestlie com-
mandit indissolublie to be keipit, except for caus * of Mat. 19, 7.
fornicatioun, quhat apperand ressoun haif ze for zow (we Mar. 10.
* and that
fra bed and
buid only.

¹ O.E. communioun.

² MS. page 52.

* In Glasgow.
O abominable practise.

appele to zour conscience) to admitt it a Godly law to suffir an harlot in his wyfes tyme lyand with an wthir harlot, or a *preist or vnmariit man lyand with an wthir manis wyfe, for that causs the matrimonie to be dissoluit, and the twa harlotis to be zokit vp in a præ- 5
tendit band of matrimonie maist honorable, as it is practisit be zow of sum of our rennigatt¹ preistis, and wthiris as ze knaw?

54. *Of² twa contrare lawis twecking mariage.*

* na wther excuis hes munkis, &c., to violate thair wow and promis to God. Nane is sa ignorant, quha seis nocht thame heir fetterit.

Mairover, quhow deliuer ze zour selfis of the perplexitie of thir twa contrarious lawis, to wit, that an adulterar 10
separat fra his wyfe³ for fornicatioun hes na pouer be Godis law to mary agane, his former wyfe being on lyue; and on the wthir syde, ze permitt a man or woman that may * nocht leif chast, to mary? Also quhiddir gif a man or woman being lang absent fra thair party, or 15
haifand thair party impotent throw seiknes, or throw obstinat mynd nocht social, and zit may nocht, as ze teche, leif chast, may mary an wthir in the mein tyme? Gif ze say na, be ressoun of thair former promise and luue to thair party, quhy will nocht ze chanounis, munkis, 20
freris, preistis, nunnis keip the samin reull, for the luue of Christe zour spous, and promiss maid to Him?

55. *Gif preistis may mary efter thare promotioun.*

1 Tim. 3.

We nocht ignorant in that part of the Scriptuiris and historiis,⁴ that in the primitiue Kirk, of honorable men haifand ane wyfe, wes oftymes promotit to be bscopes, 25
preistis, and diaconis, of the quhilkis mony thairefter turnit thair wyfes in thare sisteris. And heirfor think we the samin lesun as zit, with an vniforme consent. Bot quhare reid ze euir in the primitiue Kirk that men wan-

Note.

¹ MS. rennigant.

² MS. page 53.

³ MS. *inserts* innocent.

⁴ MS. historis.

tand wyfes the tyme of thair promotioun to¹ thai offices,
and eftir mariit but repreif and punisment of the kirk?
Shaw ane exemple gif ze can.

56. *Gif the preistis in the new law suld be als
beutifull as thai in the auld.*

And siklyke St. Paull counselit the layt men and wo-
5 men to abstene fra that vse of thair bodyis till wthiris
requirit in matrimonie for a tyme, that thai mot waik on 1 Cor. 7.
prayar: quhat tyme is it, we pray zow, that a guid bis-
chope, or wthir pastour, suld nocht waik on prayar,
studie, or preching, and that he suld nocht be rady to
10 ministrat the sacramentis? And gif the preistis in the
law of Moyses (quha in that tyme behuifit to haif wyfes,
for continuatioun of thair tribe of Leui—quha only of
their natioun wes appointit to be preistis) abstenit fra
their wyves all the tyme of thair obseruance in the
15 temple, and certane days afoir; will ze than that the
priestis and ministeris of Christis Euangel and sacra-
mentis thairof, quharein is ministrat realie thai graces
præfigurat in the auld law, quha continualie and dayly
suld waik vpon thair ministratioun, to be les beutiful
20 and of les cleinnes of lyfe than wes the wthiris? And
knew ze nocht that Ambrose, Origine, and wthiris, pro-
nounces planelie vpon this similitude and conference,
that the preistis in the law of grace suld leue in continual
chastitie, sen thai suld² waik continualie vpon thair
25 prayar, ministratioun of the sacramentis, and siklyke? Ze
knew that Achimelech wald nocht geue the schewbreid
to Daud and his seruandis³ quhil he knew that thai war
clene fra al women thre days afoir. Gif sik honour wes
hald to the figuir, quhat suld be hald to the veritie,
30 quhilk is Christis body and bluid, daylie to be resaut,
or ministrat in the sacrament be godly pastouris?

Quhy the
preistis
under the
law had
wyfes.

Ambros. in
1 Timoth. 3.
Orig. in
num.
Homil. 23.
Hierome
Contra.
Iovin. lib. i
cap. 19.

¹ MS. page 54.

² MS. page 55.

³ O.E. ssuandis; MS. ssevandis.

57. *Of the wow of chastitie.*

Note.
1 Timot. 5.

Qvhider gif it be lesum or nocht that men of perfite
aige, haifand na lauchful impediment, to wow chastitie?
And that wow being complete, gif it be lesum thaireftir
to mary, conforme to the law of God, or nocht? Gif
ze think that thai may, quhow vnderstand ze that place 5
of St. Paul speikand of the zounge wedowis quha had
wowit continence, that thai had thair damnatioun for
only willing to mary, becaus thai brak thair former
promiss? And this being trew of women, quhou can
ze religious men abone specifit mary, and eschew also 10
the samin sentence? Gif ze allege that ze wowit nocht,
of quhat mynd enterit ze in zour religioun? Or quhou
sal ze defend zour selfis nocht to be hypocritis, gif ze
astrectit nocht zour selfis afoir God to that thing quhilk
mony ways ze professit afoir man? 15

58. *Of the saulis departit afoir Christes ascensioun,
and sen syne.*

A grete
schisme in
the new
bande.

Sen¹ sum of zour religioun affirmis the saulis of the
fatheris, quha deceissit in fayth afoir Christis ascensioun,
to hef entirit than to the gloir ætternal, as the Martyris
and wtheris iust hes done sen syne; and wtheris of zou
techeis that nothir afoir nor sen syne quhill the day of 20
the generall resurrectioun of thair bodyis sall ascend
thair: quhy cry ze nocht out the ane syde contrare the
wthir, or conuenis amangis zour selfis on the ane syde,
and schawis zour determinatioun in the mater corroborat
be eudent Scripturis? For of manly coniecturis or 25
Scripturis thrawin by the resaut vnderstanding thairof,
to nothir of zour partis may we decline.

¹ MS. p. 56.

59. *Of princis and nobilis sepulturis.*

Sen the Prophetis and Patriarkis in the Auld Testament had sik cuir for thair honorable sepulturis, and commandit that eftir thair deth thair banis to be cariit furth of the cuntre of strangearis; and in the New Testament siklyke we reid nocht only of oure Saluiouris maist honorable and magnifik buriing, bot also of St. Iohne the Baptist, and St. Steuin, with wtheris,—and all this wes done, we ar assurit, for the honour of the bodyis, in hoip of the resurrection,—we will nocht
 5 speir, in aduentuir ze be crabit, gif ze beleue firmlie the resurrection with ws? Bot sen ze aggre with ws in that beleif, quhy hef ze dishonorit sua the bodyis and sepulturis of the Princis of Scotland, and wtheris
 10 our¹ noble Progenitouris, and wappit thair banis schamefullie furth of thair sepulturis, and maid also a filthy stable of beistis to strangearis vpone our maist excellent Kingis body, quha last decessit? Gif ze allege ony occasioun of idolatrie at the saidis sepulturis, that trifle² is na excuis to zou, except ze grant zour selfis mair ruid
 15 and barber³ than euir wes natioun vnder heuin, to⁴ tak occasioun of idolatrie quhare nane is.

Genes. 24,
35, 49, 50.
Exod. 13.
Iosu. 14.
Matth. 27.
Mar. 6.
Act. 8.

Na Iow
nor Turke
wald hef
playt this
padzeane
to thair
eldaris.

60. *Gif the Kirk geris wes idolatrical, and of the intromissioun thairwith.*

We effectuouslie demand zow gif the vestimentis, chalissis, and wtheris ornamentis in the Kirkis of Scotland wes idolatrical or nocht? Gif thai war nocht, quhy
 25 techit ze thame sua to be, and burnt sum of thame in testimonie of zour doctrine? Gif thai var pollutit⁵ in idolatrie, quhy reseruit ze the best part thairof vnburnt? Quhou can ze excuse zou nocht to be punissit with Saul,

¹ MS. p. 57.
² MS. thriffil.

³ MS. barbar.
⁴ M.C.E. ta.

⁵ MS. usit.

1 Reg. 13.

Issue. 7.

O schiris,
recant, and
saif: ze ar
bot men:
it is na
schame for
sa grete a
cause.

quha sparit Agag with certane of his best guidis contrare
Godis command? Quhow will ze defend certane of the
nobilis and gentlemen¹ in Scotland, quha intromittit
with the saidis idolatricall guidis, nocht to be tane with
the samin geris togiddir with thair sones, dochtiris, horss, 5
cattell, and all thair insprayth,² and to be burnt in
puldre, be exemple of Achan, quha committit only the
samin cryme (gif the saidis geris wes idolatrical, and
suld hef bene burnt, as ze hef techit), and that mair
lychtlie³ than thai, sen he committit his cryme quietlie? 10
Bot God forbid, gif it be his plesour, that ze be the
caus of sa seueur iugement aganis our nobilis. Quhow
deliuer ze zow heirfor of this perplexitie, bot othir ze
man⁴ confes zour ignorance and errour, or sik seueritie
to be exerceil, as said is? 15

61. *Of the best geris tane away and sauld,
and the werst reseruit.*⁵

Zea, the
cailwyfe seis
zow heir,
bund fute
and hand.

The said Achan being sa punissit for the best geris
intromittit be him, quhy iuge ze the goldin and siluir
chalissis, and wtheris thingis of gold and siluir, welwot,⁶
silkis, and wtheris fyne clathis, bellis, sepulturis, of
brace,⁷ leid, and siklyke, that geuis money, to hef bene 20
pollutit with idolatrie, and thairfor to be destroyit, and
nocht the auld and reuin ornamentis, sklote, thak, and
grof⁸ stanis, rottin tymmir, and siklyke? Gif ze allege
the intromissioun and dispositioun of the saidis guidis
to hef bene contrare zour will, quhy techit ze nocht 25
vnfentzetlie, contrare sik manifest sacrilege and im-
pietie? Or quhy admittit ze sic oppin sinnaris, without
repentance and satisfacioun, to zour communion?

¹ MS. gentillis.² MS. has a blank space
or this word.³ MS. p. 58.⁴ MS. mann.⁵ MS. inserts and brint.⁶ MS. velwes.⁷ MS. bras⁸ MS. gross.

62. *Gif thingis dedicat to God suld be prophanit
in wtheris vseis.*

Gif thingis anis dedicat and sanctifit to God suld
nocht be translatit and appropriat in wtheris prophane
vseis, as the forsaid historie of Balthazar preuis, bot gif
thai¹ be dedicat vngodly to God aucht to be sanctifit
5 in a mair godly vse, be exemple of the incensuris of
Dathan and Abiron, quhidder cumis it be zour * ex-
hortatioun or nocht that mony desyris the Kirk landis,
anis dedicat to God for sustentatioun of godly ministeris,
puir studentis, and feble and waik indigentis, to be ap-
10 propriat to the croun, or to the first fundatouris posteritie?
Gif ze exhort thame nocht thairto,* quhy cry ze nocht
out vpon thair wickit consait, and als manifest sacrilege
of wtheris, and aduertissis² that the Prophet incallis the
wrayth of God on thame quha says, Lat ws possaid be
15 hæretege the sanctuarie of God?

Leuit. vlt.

Daniel 5.

Num. 16.

* Quer trew.
* Because
zour awin
bellis for-
biddis zou,
and inwy
agains sum.

Psal. 82.

63. *Of³ traditionis vnwrittin, and first exemple
of certane solennit days.*

Sen the Apostill⁴ St. Paull commandit in sindry places
his traditionis to be keipet, als weil the vnwrittin as the
writtin; and St. Augustine siklyke affirmis that to dispute
of thai thingis vniuersalie obseruit, gif thai suld be
20 keipet or nocht to be maist insolent madnes—exemple
he geuis of the zierly celebratioun of the Pasche day, of
our Saluour ascensioun, and douncuming of the Haly
Gaist, onlyke manere zierlie to be celebratit—quhy
abolise ze the solenniteis of the saidis days with siklyke,
25 and all wthir ordour of that sort vniuersalie obseruit,⁵ as
zuil-day, circumcisioun, epiphanie, lentren?

2 Thes. 2.

1 Cor. 11.

Aug. ad

Ianua. et

ad Casula.

epist. 86.

he is blind,

that seis

thame nocht

heir rebellis

to Godis

kirk.

¹ MS. p. 59.² MS. aduertis.³ MS. inserts certane.⁴ MS. apostole.⁵ MS. omits rest of sen-
tence.

64. *Of¹ the mixing of the Lordis coup with wattr and wyne afoir the sanctificatioun.*

Ze knawand that our Saluour sched wattr and bluid
 in the mysterie of our redemptioun, and that² the
 Lordis coup with wattr and wyne to be sanctifiit in
 the sacrament is præfigurat in the Auld Testament in
 mony places, as Cypriane preuis maist largelie and
 earnestlie, quho³ affirmis also that the Lord commandit
 ws to mixt the samin, quhy detrect ze and rebukis ws
 Catholikis for the obseruatioun thairof, and will nocht⁴
 blaw out zour indignatioun vpone the Martyris, Cypriane,
 Irenæus, Fabiane, Euaristus, Alexander, Augustine, and
 mony wtheris Doctouris, quhome as witnessis of the
 veritie we follow in this parte? Bot sen ze do nocht sa,
 appere ze nocht to schuit out zour malice contrare ws,
 and nocht contrare that quhilk ze had an errour? And ar
 ze nocht, contrare the Scriptuir, acceptouris of persones? 15

Quhow
 schameful-
 lie puttis
 M. George
 Hay this
 sentence of
 Cyprian,
 eftir the
 titill of his
 buik.

65. *Of the Sounday.⁵*

Be thir vj
 quæstiounis
 following al
 the ground
 of thare doc-
 trine is
 doung in the
 dirt, and
 thame selfis
 conuict of
 errour
 agains thair
 awin doc-
 trine.

For al thir
 thingis
 nocht ex-
 preslie
 writtin thai
 appreue
 for a tyme
 always with
 ws. Bot
 take tent to
 thair taill!

Gif ze admit na traditioun vnwrittin, quhy ar ze sa
 bauld contrare zour doctrine, and manifest⁶ Scriptuiris
 apperinglie also, to celebrat zour Sabbath⁷ day with ws
 Catholikis on the Sounday, and nocht with the Iowis
 on the Saturday? 20

66. *Of the names, persones, and Trinitie.*

Mairouer, gif ze will appreue na thing bot expreslie
 writtin, quhou will ze anssuer contrare an hæretik
 denyand wickitlie the Father,⁸ the Sone, and the Haly
 Gaist to be callit godly and dewly thre persones and

¹ MS. page 60; immix-
 ing.

² MS. inserts the mixing
 off.

³ MS. quha.

⁴ MS. nocht erar.

⁵ MS. Sonday.

⁶ MS. apperand.

⁷ MS. Sabbot; O.E. Sab-
 bath.

⁸ MS. Fader, page 61.

the Haly Trinitie? Alsua, quhidder admitt ze and appreuiz the samin names or nocht? And gif ze appreue thame, quhou estabilise ze zour doctrine, sen thai names ar nocht writtin expreslie in Scriptuiris?

67. *Of the forme, Gloir to the Father, etc.,
in end of euery Psalme.*

- 5 Qvhy vse ze to sing with ws Catholikus at the end of euery psalme, Gloir to the Father, to the Sone, and to the Haly Gaist, as it wes in, &c., sen that godly forme wes only commandit to be soung¹ in that place be the Pape Damasus, in the rebuke of heretikis?

68. *That infantis suld be baptizit contrare the
Anabaptistis.*

- 10 Siklyke quhat hef ze for zou expreslie writtin to conuict the Anabaptistis errour, denying² that bairnis in thair infancie suld be baptizit? For Origene, Augustine, and also the Lutheranis, lenis³ in this mater rycht wechty to the Apostolik traditioun, and vniuersal
15 obseruatioun of the haly Catholik Kirk.

Orig. in
caput. 6.
ad Rom.
Aug. lib. i.
de origine
aie. ca. 23.

69. *Of sa mony euangelis, epistolis, &c., in the
New Testament.*

Alsua, quhat Scriptuir hef ze for zou to resaue sa mony euangelis and epistolis in the New Testament as ze do, and nane ma⁴? Gif ze allege the vniuersall consent of⁵ all aiges sen Christe, and the auctoritie of

¹ MS. sunge.

² MS. denyand.

³ MS. levis.

⁴ MS. mayr.

⁵ MS. page 62.

*Contra
epist. Fund.
cap. 5.*

Godis Kirk to appreue the veritie thairof, as St. Augustine
dois planelie in the samin mater, quhy resaeue ye nocht
the vniuersal interpretatioun of the said Kirk sen Christis
ascensioun, in all materis of controuersie and ordour, to
be obseruit in vnitie and peace?

5

70. My copie heir wantis ane quæstioun in this place
anentis the signe of the croce, quhilk the Reidar
may haif in the writtin copiis at hem.

[70. *Of the signe of the croce.*

*Tertul. de
Carne Ch.,
De Spiritu
Sancto,
cap. 27.
Augustinus,
Trac. 118,
10, et Sermo
de Spiritu. 9.
Trip. Hist.
li. 6, ca. 1.*

Be redand the awld ancient writtaris not that amangis
all the traditionis unvretin the maist comone is the sign 10
of the croce and frequent vse thairoff, as witnessis
Tertullian and Basil the Grece, swa that Sanct Augustine
affirmis in sindrie places that na sacrament is dewlie
ministrat without the said sign. Quhy use ze nocht the
samyn signe in your sacramentis, bot erar techis the same 15
to be superstitione or kynd of wichecraft? Knew ze
nocht the historie of the apostate Juliane the empriour,
quha, eftir that he had renuncit his faythe be ane
terribill cumpany of dewlis hastalie apperand to him,
wes gretumlie effrayit—quha in the meintyme, for the 20
frequent and accustomit use quhilk he had with wther
Christianis afoir to signe him with the croce, usit the
same at that tyme, and swa wes delywerit of ferther
terror—will ze hawe ws wngodliar in that parte nor the
said apostatat Juliane?]¹

25

¹ MS. page 62, has *singe* and *sing*. In Bishop Keith's reprint, *Hist. of the Affairs, &c.*, Spottiswoode Soc. Edit., vol. iii. p. 491, the following note is appended: "There is a correction appointed by the author to be taken in somewhere following the note pertaining to the margin of question 65; but because the particular place is not distinctly marked, it was thought proper to insert it here—viz.: 'For, fra the comfortable Signe of the Croce contenit in the vi Questioun following, thai abhorre na les than dois the auld Serpent, and his poysonit Kenling Juliane the Apostate did.'"

71. *Of quhat traditionis we speik.*

We speikand of traditionis meanis nocht to compell
 any man to resaue ony thing contrare the Scripturis,
 nor zit thai ritis¹ vseit in diueris Kirkis, albeit² aggreing
 with the Scriptuir, fer less, heirfor, superstitioun, or ony
 5 abuissis onyways³ croppin in religioun; bot meanis be
 traditionis the trew vnderstanding of the Word of
 God, and thai thingis vniuersalie taucht and obseruit
 be all Catholikus sen the days of the Apostolis. Bot
 giue ze appreue nocht the samin with ws, bot inuentis
 10 a new sense thair of contrare the former mynd of our
 fatheris, and studijs siklyke to abrogat and abolise the
 vniforme ordour in religioun, als weill of the sacramentis
 as of wthir godly ritis, albeit maist cleirly aggreing with
 the Haly Scripturis, and specialie thais vniuersalie ob-
 15 seruit be all Catholikus to⁴ this our aige—quhow can
 ze excuiss zour selfis of the impietie of schisme⁵ and
 diuisioun, and fra manifest defectioun fra the Kirk of
 God, and nocht to be the werray Sones of the Antichrist,
 sawand schisme and diuisioun in Godis Kirk, and con-
 20 trare the manifest Scriptuir and promiss of our Saluour,
 denyand euir to hef bene an haly Kirk afoir zow? And
 gif ze præfer zour awin witt and iugement to all wtheris
 (quhilk God forbid), seikand thairby a glorious titill by
 the gloir of God, quha promittit to send His prophetis,
 25 doctouris, and euangelistis to the consummation of His
 sanctis, quhow sall ze nocht iustlie be reputit (quhilk
 gracious God in zow mot stay) the childering of arro-
 gance and the warray Sones of Belial?

Note
 diligentlie,
 Christiane
 Reidar.
 1 Tim. 6.
 it is writtin,
*Depositum
 custodi.*

72. *Of the inuisible Kirk.*⁶

Gif ze appreue na Kirk to the quhilk ze may assent
 30 except an imaginat inuisible Kirk (quhilk ze hef begit⁷

¹ MS. retis.² MS. page 63.³ MS. vthirvayis.⁴ MS. quhill.⁵ MS. schame.⁶ MS. of the In—; rest⁷ MS. beggit.*unfinished.*

Note for
the luvie of
Christe the
Auctour of
Peace.
Mat. 18.

1 Tim. 3.

Matth. 13.
1 Cor. 10.
Ephes. 5.

1 Pet. 3.
Rom. 13.
Deut. 17.
Note.

fra Luther) quhilk wantis eris¹ to heir, quhow sall ze
schaw zour complianc² to the Kirk, conforme to our
Saluiour command? And gif it wantis toungis to speik
and handis to writt³ (as it man want of necessitie, gif it
be inuisible), quhow can it be, as St. Paull techis it to be, 5
the pillar and firmament of veritie?⁴ Albeit the elect of
God⁵ ar knawin to Him only; zit quhow can thai be
inuisible to men, sen it behuifis thame to be techit be
men, resauie the sacramentis be men, or wthirways
quhou can thai be of Godis Kirk? Quhy inuent ze sik 10
a terme as inuisible, nothir expressit in Scriptuir nor⁶
resauit be aunciant Fatheris, and settis the samin furth
as an article of zour beleif? Will ze nocht confes that
in the Kirk of God ar bayth guid and euill, expressit in
the Euangell, be the similitude of quheit and fitchis, 15
guid fischis and euill in ane nett, sua that the guid in
the battell throw tentatioun may fall, and the euil throw
trew pennance may ryse agane to grace? Or quhiddir
imaginat ze zour Kirk to be inuisible, to mair esalie
persuade thairthrow an vnitie in all godliness? Or (as 20
mony supponis) to the end that ze and zour priuat
opinioun be nocht iugeit be men of superiour poueris?
Gif ze persuade ony godlines or vnitie thairby, be quhat
meanis or maner we pray zow? And quhow can ze
thairthrow onyways eschew nocht to be iugeit of superi- 25
ouris of the Kirk, sen ze neid obey thame in all godlines,
albeit thai in thame selfis be⁷ wickit, sen na pouer is
bot of God? Ferther, gif God prouidit amangis the Iowis
an vndoutit ordinance, that all dout and controuersie in
religioun amangis thame mot be decidit, hes He⁸ les 30
cuir of ws, quhome He hes bocht alrady with the preci-
ous bluid of His only Sone, sa feruentlie commendand⁹
ws peace and concord, than of thame, that it may be

¹ MS. aris.

² MS. complent; O.E.
compliant.

³ MS. to wreitt, page 64.

⁴ MS. quhais jugment na
man can vnderstand.

⁵ MS. as we confess.

⁶ MS. yit.

⁷ MS. wes.

⁸ MS. page 65.

⁹ MS. commandand.

lesum to euery ane of ws to adhere to his awin imagina-
tioun and phantasie, but ony iugement or punisment of
our superioris?

73. *Gif a woman may beir superioritie of a realme,
prouince, &c.*

- Ze nocht misknawand that we all ar maist strytlie¹ Rom. 13.
5 commandit in the Scriptuiris to be submittit and obedient 1 Pet. 2.
to the hie poueris—of the quhilkis we beleue our lauch-
ful King or Quene to be principal in the ciuill estate, as
the cheif bischope in the ecclesiastical gouernment—quhy
assent ze to the furthsetting of certane seditious buikis,
10 quharein is denyit that a woman may beir auctorite of
ony realme, prouince, or citie, sen we reid maist godly Iudic. 4.
women to hef had sik auctorite,² as the prophetise
Debora? We reid the Quene of the South [wes], be our
Saluour, gretumlie commendit, for the visiting³ of Salo- Luc. 11.
15 mon. We reid siklyke of the Quene of Candace, quhois Act. 8.
eunuchus⁴ wes baptizit be Philip. Quharefor slew the
wyckit Quene of⁵ Athalia the Kingis posteritie, and it 4 Reg. 11.
had nocht bene the law that a woman micht beir
auctorite, as scho regnit seuin zeris? Gif ze affirm that
20 a woman may nocht succeid to hir fatheris hæretable⁶
landis, Moyses pronunceis planelie in zour contrare,
admittand and commandand alsua the dochtiris of
Salphaad to eniose but impediment thare fatheris hære-
tage⁷ in Iudæa. And quhat is ony realme or prouince Num. 27.
25 in Christianitie bot as a part of Iudæa, be the quhilk
is signifiit the haill Kirk of God, professing trewlie Note.
Christ Iesus, subdeuit to ane God, ane King, ane Lord,
and ane Law? Quhare mentioun is maid in the Scrip-
tuir that a woman may nocht haif dominioun aboue 1 Cor. 14.
30 man, is nocht that meanit only of a mariit woman and 1 Tim. 2.

¹ MS. straitlie.

² MS. authoritie.

³ MS. vsinge.

⁴ O.E. eunuch^o; MS.

eunichtis.

⁵ MS. of athalia.

⁶ MS. heretage.

⁷ MS. page 66.

hir huisband, except ze will eury lady in the land to be subdeuit to hir awin cuik or horsboy? Gif ze deny zow to assent to the saidis prophane buikis, quhy cry ze nocht out in zour prechingis aganis sa manifest impietie and¹ tressonable seditioun, quhilke alrady intendis extreme destructioun of this realme? 5

74. *Quhat cumis of the misknawing of the souerane and bischoppis.*²

Note this,
(1) *gens sine capite*!

Gif ze can nothir assuir ws of zour lauchfull bischoppis and wthiris ministeris, nor zit knawis zour lauchful Souerane, quhome ze aucht nixt God maist humelie obey, quhow can ze affirm zou to haif a Kirk, or defend zour conuenticulis fra a Babilonical confusioun and diabolical misordour, forespokin be the prophetis to the wickit people reprobate of God on this manieir,³ *Sedebunt multos dies sine*⁴ *Rege, sine Lege, sine Principe, sine Sacerdote et Doctore, sine Sacrificio et Altari, &c.* 15

One. 3.
2 Paral. 15.

75. *Gif the bodyis sal be all alyke glorifiit.*

Ha, ha!
hald thair!
Wald ze con-
found also
the ordour
in heuin?

It being sa expreslie schawin to ws in Scriptuiris that euery man sall resaue rewarde of God⁵ conforme to his wirking in his body heir, quhy teche ze that euery body of the iust in the resurrectioun sal be alyke beutifull and glorifiit, sen the guidnes of God sall reward the hail man in body and saul, and nocht in saull only? 20
The difference of the reuarde is mair expressit than we neid to proue the samin. As quha sawis scairslie⁶ sall scheir⁷ scairslie; and as a sterne⁸ differis fra an wthir sterne in brychtnes, sua sal be, says St. Paul, the resurrection of the deid. 25

2 Cor. 5.
2 Cor. 9.

1 Cor. 15.

¹ MS. and; O.E., M.C.E.,
omit.
² MS. bischoppis.

³ MS. maner.
⁴ MS. absque.
⁵ MS. page 67.

⁶ MS. skarslie.
⁷ MS. scheir skayirslye.
⁸ MS. starne.

76. *Gif all kynd of images and similitudes be
forbiddin be the secund command.*

Gif ze vnderstand be the secund præcept, as ze distinct thame, na image nor similitude of ony thing to be maid absolutlie, quhy permitt ze but repreif the nobilis and gentlemen of zour congregatioun to haif images or ¹ figuris of beistis and siklyke in thair armis²? And quhy beir ze zour selfis gold and siluer in zour purssis,³ quhare-upon ar images and figures? And gif ze allege siklyze to be lesum, bot nocht to be put vp in the temple of God, quhow wnderstand ze that part of the Scriptuir
 10 quhar Salomon is gretumlie commendit for the biging of the temple⁴ of Ierusalem, quharein he gart mak sindry images and similitudis, as of the angelis, cherubin, of lyonis, oxin, and wthiris thingis? Will ze haif the hail Kirk of God of les auctorite than wes Salomon him
 15 allane, quha bayth set vp images in the temple⁵ of God without the expres writtin⁶ Word of God? Gif ze anssuer heirin tweching the abuissis,⁷ quhilkis we wald glaidlie war put away, be exemple of the brasin serpent cassin doun be Ezechias, quhow can zour anssuer be of strenthe
 20 or to purpose? Or quhow can ze be ressoun condemnne⁸ of idolatrie all our elderis for the vpsetting of images of Christ crucifiit, of his martyris and of the rest, mair than Salomon, sen nothir of bayth intendit ony abuse eftir to cum thairof? And gif ze abolise all
 25 thing that is abusit, quhat thing sal ze leue nocht abolissit⁹? Nocht the haly Scripturis self, quhilk heretikis hes euir abusit, thrawing the samin in defence of thair fals opinionis, as did the deuil and the Iowis, contrare Christe.

³ Reg. 8, 6, and 7.
 Reid that place, and be nocht sclanderit, nor zit wickitlie impute a falt to the Kirk of God.
⁴ Re. 18.
 [1 Reg. 8, 9, 7.]

Matt. 4.
 (MS. x.)
 10. 19.

¹ MS. and.

² MS. armis; M.C.E.

armi.

³ O.E. purssis.

⁴ MS. tempill of Hieru-
 salem.

⁵ MS. Kirk.

⁶ MS. page 68.

⁷ O.E. abuissis; MS.
 abuses.

⁸ MS. condam.

⁹ MS. abolischit

77. *Gif we may incall the sanctis to pray for ws
but Idolatrie.*

Orig. in
Job li. 2.
Chrys. ad
populum
Antiochiæ.
Homel. 66.
et in 1. Tes.
1.
Hieron.
in Epistol.
Pauli.

August. de
cognitione
veræ vitæ,
cap. 39.
Basilus in
40. mart.
1. Mar. 12.
Luc. 20.

Ze confessing with ws, as we ar informit, that all the
membris of Christis mystical body, quhilk is his haly
Kirk, are desyrous and glaid also of the helthe and prosperite
of wtheris, and prayis to our heuinly Father for
the samin to the indigent thairof, als weill the angelis
and sanctis in heuin for ws on erd in this battell, as the
godly on¹ lyue for wtheris; bot ze deny that we may in-
call the angelis and sanctis in heuin to that effect but
the cryme of idolatrie, and² pronunceis vs manifest idol-
atouris gif we sua do: quhy condemne ze nocht of idol-
atrie siklyke³ Origene, Chrysostome, Hierome, Augus-
tine, Basil,⁴ with mony wthiris, quhome ze knaw to hef
incallit the sanctis afoir thame departit, as we do at this
præsent? And gif ze allege that the sanctis heiris ws
nocht, be quhat Scriptuir preue ze zour allegeance? 15
Knew ze nocht that the angelis ar blythe for the weifair
of man in erthe? And knaw ze nocht that our Saluour
pronounces planelic that the sanctis departit⁵ heifra sal
be * alyke and æqual to the angelis? Or quhow may ze
affirm the angelis and sanctis to be of les knaulege than 20
the deuilis, quhome ze grant to knaw our doingis?

78. *Gif ony temporall pane⁶ remanis to a penitent
resauit to mercy, and of prayer for thame departit.*

Awa with
ye! Com-
munioun of
Sanctis!
Meane thai:
nother ws
frome heuin
be angel,
nor saint:

Mairouer, quhat Scriptuir half ze for zow to affirm sa
bouldie that quhow sone as a sinnar is resauit in the
fauour of God to mercy, that all temporall pane is also
demittit to him—for the quhilk caus the saulis of the 25
Christianis, say ze, that ar departit in grace neidis nane

¹ MS. in.

² O.E. ane; MS. and.

³ MS. the maist lernit

and godlie faderis.

⁴ MS. page 69.

⁵ MS. departit.

⁶ MS. panis.

of our prayaris or wthir support? For othir thai depart
 in grace, and sua immediatlíe to the heuin; or ellis in
 the wrayth of God, and sua (as we grant with zow in
 that case) passis to the hell. But quow wnderstand
 5 ze it that is writtin Num. 14: I haif forgeuin thame
 according to thi word, says God to Moyses prayand for
 the peple? Nochttheles it follouis of the grete punis-
 ment temporall, that nane of the peple that passit furth
 of Ægipt abone xx zeris auld suld entir in the land of
 10 promissioun, except Iosue and Caleb. Quhow wnder-
 stand ze the grete tribulatioun and scourge that come to
 Daid and his houss for his sinnis¹ eftir he wes ressaui
 to mercy? Quhat meanis the sorrouful punisment of
 the houss of Manasses to the fourt generatioun for his
 15 offences, eftir he wes resaut to mercy? Nocht only in
 tyme of his wickit ofspring, bot also in the days of the
 maist godly king Iosias his oy, it is writtin, that the
 Lord wes nocht turnit fra His wrayth and indignatioun
 contrar Iuda for the sinnis of Manasses. Ze grantand
 20 also that in baptim all sinnis ar forgeuin, confes ze nocht
 that the miserie and the dethe siklyke that followis eftir
 to the infant, afoir² ony actual sin, is the temporal pun-
 isment for sin, sen St. Paull techis that the reuard of sin
 is dethe? Gif we heirfor assuirit be Godis Word that
 25 he chastissis all sone quhome he ressaui, limitatis
 and³ determinatis nocht the wisdum of God be our
 phantasie—quhen, quhare, or quhoumekle, heir, or eftir
 this, as it plessis⁴ his godly fatherheid iustlie to puneis
 ws temporalie; bot with Hierome, Ambrose, and Augus-
 30 tine, with the rest of Godis Kirk, prays, and delis almus-
 deid for the saulis of the faythfull departit—quhy cal ze
 ws heirfor Papistis, specialie sen it is writtin that it is a
 haly and helthful thing to pray for thame departeit, that
 thai be saift fra thair sinnis?

nor in erd,
 be wit of ou
 forefatheris:
 nor the
 departit be
 ws, wil thai
 hef helpit.
 Num. 14.
 2 Reg. 12,
 13, 15.

4 Reg. 21,
 23.
 2 Paral. 33.
 Hier. 15.

Note.

Ro. 6.
 Heb. 12.
 Hiero. in 1
 prouer.
 Aug. in
 libro confess.
 in Enchirid.
 in lib. de
 ciui. dei et
 de verb.
 Apost.
 Amb. de
 obit. Valent.
 fratris, et
 Theodos.
 2 Mac. 12.

¹ MS. page 70.
² MS. befoir.

³ O.E. nor; MS. and.
⁴ O.E. plessis.

79. *Of fasting at certane tymes [prescrivit.]*¹

Exod. 24.
3 Reg. 19.
Ion. 3.
Matt. 3, 4.

Matt. 9.

Consider the
historie of
Spiridion
objectit to ws
Catholiks.
Trip. Hist.
li. 1, ca. 10.

O warldly
wittit!

Ion. 3.

Fasting in all aiges sa gretumlie commendit be God,
as it is patent of² Moyses, Helias, the Niniuitis, and also
be St. Iohne Baptist and his disciplis, practisit also be
our Saluour self (quhois doingis till ws suld be a reull
of leuing, sa fer³ as we may follow), be quhome it wes 5
forespokin that His disciplis⁴ suld fast in thai days,
quhen thair spous, quhilk wes Him self, suld be tane
fra thame: quhiddir gif the Kirk of God heirfor, ob-
seruing zerlie abstinence fourty days in the lentrene,
and oukly on the Fryday quhen He sufferit, and on 10
Wodinsday generalie in the orient Kirk, quhen He wes
sauld, as maist commonly on the Saterdag⁵ in the occi-
dent, wes gilty of idolatrie or superstitioun thairthrow?
Quhiddir gif the primitiue Kirk obseruit the same volun-
tarie, sen tha war maist feruentlie geuin at that tyme to 15
al godly exercise, or be command of thair bischopis:
trewith⁶ it is that thai fastit the samin maist strictlie,⁷
nocht only as it apperis, fra flesche, bot fra wynis and al
weill nurissing meitis⁸ and drinkis, of the quhilk fasting
remanis now only the memorial thairof to abstene fra 20
flesche. Heirfor, gif the peple now being bent and
prone to all licentious leuing, contemnis bayth the les
and the mair, quhy exhort ze thame to brek that small
memorie of abstinence fra flesche the tymes forsaid,
and nocht erar spurris thame to the strict abstinence 25
maist godly of the primitiue Kirk, nocht only for cause
of the commoun weil, as ze call it, bot for godly exer-
cise, as the Kirk vseit the samin befoir? Siklyke, sen
the peple suld obey thair superiour in all lesum thingis,
quhy cause ze disobedience to thame in this mater? 30
Sen Iosaphat, King Saul, the King of the Niniuitis,
with mony wtheris, commandit siklyke fasting, and nane

¹ MS. prescrivit.
² MS. in.
³ MS. far.

⁴ MS. page 71.
⁵ MS. fryday.
⁶ MS. treuth.

⁷ MS. ferventlie.
⁸ MS. metis.

durst disobey—insamekle that Saul wald hef slane his
 maist deirbelouit Sone Ionathas for breking the samin
 command, nocht¹ willinglie nor wittinglie, bot in ignor-
 ance—quhy obeyt ze nocht zour selfis the last lentrene
 5 tyme zour magistratis commandand, at zour deuise and
 counsel, abstinence fra flesche certane days? Gif ze
 allege in this mater, contrare the fasting of the Kirk,
 the sayngis of St. Paull, All thingis ar clene to the
 clene; and quhare he propheciis of the hæretikis, that
 10 suld forbid mariage and eiting of certane meteis, we
 think that absurditie neidis na confutatioun, bot the
 exemplis abone specifiit, sen thai hæretikis ar alraday
 cummin² in the primitiue Kirk.

[MS. 2 Par.
20.]

1 Reg. 14.

Note.

Tit. 1.
1 Tim. 4.*Nicholaite.
Manichei.
Tatiani.*80. *Of the monastik lyfe.*

Na man of mein³ reiding doutand the monastik lyfe
 15 in the primitiue Kirk to hef bene in grete existimatioun,
 as sindry werkis of Hierome, Augustine, Chrysostome,
 Basill, and wtheris, in commendatioun thair of, may be
 sufficient witnessing, quhy reiect ze and dispyssis the
 samin indifferentlie as superstitious or idolatrical, sen it
 20 hes the grund and deip ruitis in the Scriptuir, be exem-
 ple of Helias, Helisæus, St. Iohne the Baptist, and thair
 disciplis,—be exemple also of mony disciplis of Christ,
 quha sauld thair geris and landis at his counsel, that
 thai mot be perfyte and follow him, and kaist the prices⁴
 25 thair of at the Disciplis feit? For the defrauding of the
 quhilkis, Ananias and Saphira wes strukin be ane word
 of Petir⁵ to the deth. Feir ze nocht siklyke punisment
 heir or hyne to cum on tha religious persones quha
 now gredelie embrassis the warld agane, be libertie of
 30 zour doctrine, quhilk afoir be Christis counsel thai had
 refusit? And that damniatioun also to cum on thame
 (quhilk God auert throw his Spirit to repentance) quhilk

3 Reg. & 4.
Matth. 3.Act. 4, 5.
Note ze
apostatis.Matth. 19.
1 Timot. 5.
Note.¹ MS. page 72.
² MS. cum.³ MS. meyne = mind.
⁴ MS. kest the pryce.⁵ MS. page 73.

St. Paull pronunceit vpone the zounge wedowis, quha
 eftir thair wow wald only hef mariit¹? Sen ye speciall
 pray, that mony of thame huntis for, is an huir (as we zit
 vnderstand) cloikit be the name of a wyfe. Ze mis-
 knaw nocht the monastik lyfe to hef stand specialie in 5
 the renunceing of the world and plesouris of the body,
 nocht only fra vnlesum huirdum, bot fra mariage sum-
 tyme to thame lesum—to the entent that thai mycht
 thairby mair esalie² waik on prayar and godly study,
 nocht refusing honest corporal exercise, be exemple of 10
*Sanct*³ Paul, to sustentatioun of thair bodyis. Zit nocht-
 withstanding in our days the samin wes abusit amang
 mony in idilnes and welthy lyfe, and cloikit with glis-
 tering ceremoneis of germountis⁴ and siklyke, mair than
 in trew religioun, quhy hef ze schorne⁵ away in this 15
 mater the quheit togidder with the fitcheis? Quhy hef
 ze wappit doun the monasteriis, and principal policie⁶
 of this realme, and counselis the rentis thair of iniustlie
 to be appropriat to wtheris? Of the quhilkis monas-
 teriis euery ane be a godly reformatioun, besydes a 20
 cumpanie to waik on prayar, nicht haif bene⁷ a col-
 lege of godly leirning to the support of puir studentis,
 and that to the grete and necessar commoditie of this
 realme, quhare now apperis schortlie to cum extreme
 ignorance, and thairby, be reiding of erroneous Inglis 25
 buikis but ferther knowlege, confusioun of all errouris.
 Gif ze allege the saidis monasteriis to hef bene pollutit
 with idolatrie, and thairfor suld haif bene destroyit,
 quhy hef ze nocht destroyt also to the ground (as ze
 hef done in a part) all paroche kirkis and bischopes 30
 saitis, in the quhilkis the samin thingis wes vseit, haldin
 be zou idolatrie? And quhat pouer haif ze to dispence
 mair in the ane nor in the wthir?⁸

¹ MS. mariet.² MS. eselie.³ MS. Sanct Paule be.⁴ MS. galsstreinge . . .

Garmontis.

⁵ MS. sawin.⁶ MS. policeis.⁷ MS. page 74.⁸ MS. *omits last sen-*
tence.

81. *Of prayar at præscrivit tymes in the Kirk.*¹

Eftir that we ar be our Saluour and his Apostolis
 maist earnestlie commandit to walk continualie but inter-
 missioun in prayar and thankisgeuing, and be exemple
 of our grete Lord forsaid, techit nocht only afoir and
 5 eftir mete to thanksgeuing, but to the feruencie of prayar,
 knawing Him to hef prayt thryse the samin prayar the
 nycht He wes betrasit; and be Daniel also captiue in
 Babilone, turnand him to Ierusalem and adurnand the
 leueand God thre tymes euery day; and techit siklyke
 10 be the haly prophet Daud nocht only euery day, bot at
 mid nycht to ryse, and euery day seuin tymes to loue
 the samin Lord our God. Siklyke in the Apostolis days
 we reid that certane houris wes appointit, as quhen
 Petir and Iohne ascendit to the temple at the nynte
 15 hour of prayar; we reid siklyke of the magnifik ordour
 and multitude of sindry ministeris in the temple of God
 appointit be Daud. Heirfor, albeit euery man suld
 pray willinglie, think ze nocht that the Kirk of God
 institutit godly, that prayaris and louing suld be soun-
 20 or red dayly seuin tymes, be able ministeris elect thair-
 to? quhilk thing, as we vnderstand, ze can nocht be
 ressoun deny. Quharfor hef ze prætending bettir ordour
 in the Kirk than wes afoir, destroyt the formair ordour,
 and prays only be ane persoun, in zour best reformit
 25 Kirkis, anis only euery day; and in mony places thryse
 in ye oulk, and in fer may nocht anis in the moneth?
 —we mein of the Kirkis pertening to the reformaris.
 Gif ze allege in the formair ordour abuse or supersti-
 tioun throw ignorance to hef aboundit (quhilk thing we
 30 excuis nocht), quhy trampit ze nocht thai abuseis vnder
 fuit, and set vp that godly ordour to the awin syncere
 puritie, bot hes brocht that mater, as fasting and monastik
 lyfe, to the mair licentious libertie than afoir?

Luc. 18.
 Matt. 26.
 1 Thes. 5.
 1 Pet. 4.

Dan. 6.

Psal. 144
 and 118.

Act. 3.

1 Par. 24.

¹ MS. omits this question and paragraph.

82. *Of fre-wil.*

Aug. *De spirit. et lit.*
cap. 33.
Nemo habet in potestate quid ei veniat in mentem: sed consentire, vel dissentire, propria voluntatis est.
Et ca. 4.
Sine libero arbitrio nec bene nec male vivitur.
Matth. 23.
Act. 7.

Ro. 7.

Qvhy hald ze the catholik doctrine of fre-wil of man, a papisticall inuentioun? Sen all the auld aunciant writtaris, bayth Greik and Latin, affirmis the samin to be collectit maist euidentialie of the Scriptur; and nocht only thai, bot also zour awin writtaris, as Bullinger and Melancthon, appreis the samin. Will ze heirfor a man to be as a stane, hors, or mule? Or mak ze God the wirkar¹ of all iniquitie, and to hef geuin His haly commandis² to the intent that man suld be damnit thairby, gif ze allege all thingis to cum of necessitie? Gif man preuentit be the grace of God hes nocht that fredome of will to assent or dissent thairfra, quhow vnderstand ze thir Scriptuiris, and siklyke: Quhou³ oft wald I hef gadderit the (says our Saluour to Ierusalem), and zow wald nocht? And siklyke that St. Steuin⁴ says to the Iowis, Ze haif ay gainstand the Haly Spirit. Gif man hes na fredome, as said is, to quhat effect gaif God his commandis to man, geuand him terrouris of panes gif he transgressit the samin, and sa mony large promissis for the obseruing of the samin?⁵ Was thair euir ony of ws quhome ze cal Papistis that affirmit with the Pelagianis that man eftir the fal of Adam mycht of the pouer of his fre-wil do ony guid plesand⁶ to God, without his special grace and help? Nochttheles man we nocht grant with Sanct Paull that wil is adiacent till ws.

83. *Of the name Papistis.*

Qvhidder call ze ws of the haly catholik Kirk Papistis, be ressoun of the Bischopes of Rome in the primitiue Kirk, of the quhilkis thai war xx and may maist constant martyrism of the veritie,—quhilk is Christ; or be ressoun

¹ MS. wirker.

² MS. commandmentis.

³ MS. page 75.

⁴ MS. Sanct Stephane.

⁵ MS. omits this sen-

⁶ MS. profitable.

ence.

of the Bischopes of Rome, quha has bene laitlie? Gif
ze cal ws Papistis for caus of ony new doctrine vnknawin
to the primitiue Kirk, bot set vp laitlie be the Bischopes
of Rome or wtheris, we, to the intent that we may cum
5 to an vnitie in all godlines, will, with Godis help, con-
descend vnto zow sa fer as we may but manifest errour,
and in na point adhere to ony doctrine in religioun or
ordour in the Kirk, set furth be papes, bischopes, or
kingis¹ thir thousand zeris last bypast,—except it
10 euidentialie aggre with the express Word of God, the
trew vnderstanding thairof, vniuersalie set furth afor
thai days, declarit till ws be the vniforme consent of the
maist aunciant Doctouris, discussit and determinat be
generall Counselis, or vniuersalie obseruit and practisit
15 in Godis Kirk. Nor zit allege Doctour, Greik, nor²
Latin, quha hes writtin within thir thousand zeris for
the defence of ony thing now in controuersie, except
in sa fer as thai manifestlie consent wyth the doctrine
of the former aige. Gif ze dissent fra the doctrine
20 approuin vniuersalie, and ordour set furth in the said
former³ Kirk, sen the Kirk of God most be perpetuall,
and in na aige euir mair syncere in religioun, fulfillit
and exornatit in godly leirning and integritie of lyfe,
than in thai days—haif we nocht iust cause to imploir
25 the grace of God, and help of all Christiane princis, to
be deliuerit fra zour furious tyrannie, maist ethnisk,⁴ and
arrogant impietie?

Note for
godly vnitie.

[MS. Matt.
v. 4. 10. 14.]

¹ MS. page 76.
² MS. or.

³ MS. primitive.
⁴ MS. maist barbowr and ethnisk.

AN¹ EXHORTATIOUN TO MATURE AND
 GODLY DELIBERATIOUN IN THE
 PREMISS/S.²

Note and
 obserue gif
 thou wald
 be a sone of
 the haly Kirk
 vniuersal.
 Matt. 7.
 Tit. 3.
 1 Cor. 1.
 Ephes. 4.
 2 Thess. 2.

WE being diligentlie³ and also strytlie⁴
 commandit be our Saluour and his haly
 Apostolis to bewar of fals prophetis, to
 eschew the cumpanie of hæretikis, to fle fra all schisme
 and diuision, to walk⁵ in vnitie of spirit, in the band 5
 of peace; and to the end that we mot mair⁶ esalie sua
 do, to keip that vniformitie of doctrine, of præceptis and
 traditionis geuin till ws, als weil be word and preching
 as be writt, maist faithfullie promittis to zou to consent,
 and assist alsua, nocht only to the tramping doun of 10
 idolatrie, superstitioun, and abuiss in religioun, in sa fer
 thai be til ws cleirly notifiit,⁷ bot also to the cutting
 away of the apperand occasioun thairof, croipin in
 the Kirk onyways, be warldly wickit men, be the spirit
 of auarice, ambitioun, or carnal affectioun. Gif ze schuit 15
 only at this samin mark, as ze allege zow to do (quhilk
 to intend vnfenzetlie we pray the Almychty maist merci-
 ful to illuminat zour myndis), we exhort zow in the
 bowelis of Iesus Christ, to descend into zour selfis, and
 to hef consideratioun that as ze allege zou to be men of 20
 leirning and witt, that sua zour⁸ fatheris afoir zou hes
 bein men haifand indoutitlie the samin giftis; and as ze
 iuge the samin our fatheris (we mein specialie of the

¹ MS. ane.

² O.E. premiss.

³ MS. admonissit.

⁴ MS. straitlye; O.E.

strytlie.

⁵ MS. awalk.

⁶ MS. the mair, page 77.

⁷ MS. notifiette.

⁸ MS. our.

Martyris and maist aunciant Doctouris¹ about four-
 hundreth zeris to Christis ascensioun) to hef bene men,
 and sa mycht hef errit, sua zour selfis nocht to be as
 zit in that angelicall perfectioun that ze may nocht
 5 erre. *And zit as we grant it possible that ony ane of Note.
 thame adherand to his awin iugement micht hef sliddin
 in sum pointis, sua we affirm it to be impossible, and
 a thing blasphemous to Christ, to think that thai al
 writtand of ane mater and in ane mynd euir to hef
 10 errit.*² We exhort zou alsua, as ze know science to be
 the gift of God, sua ze wald remembir it to be indifferent
 to guid or ewil, sua that naturalie without the heit of
 cheritie it makis men bowldin and heicht. Bot sen ze 1 Cor. 8.
 misknaw nocht³ that godly wisdum may nocht dwell in
 15 the bodyis of thame quha ar subdewit to sin (quhilk we
 say nocht to accuiss⁴ zou præsentialie), we beseik zou Sap. 1.
 to haif inspectioun inteirly of⁵ zour awin lyues, and
 thaireftir iuge and confer the samin with the lyues of the
 haly Martyris and wtheris aunciant Fatheris. Quhilk Note.
 20 thing being done, we appele to zour conscience to de-
 clare, gif ze think we faill to lein erar to the iugement
 and vniforme consent of thai eldaris, quhois lyfe and
 leirning ar notifiit to the haill warld, to the grete gloir
 and prayse of the maist mercifull Lord thair vndoutit
 25 gydear, or to zour priuat opinioun in thir our days—
 zea, albeit ze hald⁶ the haill warld at this præsentalie⁷
 (except a few numbere of ws) on zour syde, dissenting fra
 all aiges of men professing Christe in all the warld sen
 his ascensioun, afoir this our maist wrechit aige. Mair-
 30 ouer, forsamekle as ze ar offendit and gretumlie displesit BY
 that we embrace nocht generalie zour new interpreta-
 tionis on sindry places of the Scriptuir, zour determina-
 tionis and ordour in the hie mysteriis and sacramentis

¹ MS. within tour or
 fyve.

² MS. omits this sen-

tence.

³ MS. as we heirfor.

⁴ MS. excuse.

⁵ MS. interlie of, page 78.

⁶ MS. hade.

⁷ MS. one lyffe.

of our Christiane and catholik religioun, and thairfor
 callis ws indurat Papistis, affirming zou to reduce all to
 the puritie and syncere doctrine of Godis Word, as it
 wes treulie vnderstandit in the primitiue Kirk, with the
 vniforme ordour keipit than; we heirfor effectuouslie ⁵
 desyris zou, and all Christianis quho heiris of our con-
 trouersie, to pance, wey, and consider gif ze haif iust
 occasioun thairto, and to that effect to knaw and re-
 membir the constancie of the primitiue Kirk in the leist
 ceremonie in religioun, resaut fra thair eldaris. And, for ¹⁰
 exemple, to haif in vigilant memorie the¹ tumult and
 controuersie that hapnit² in the tyme of the aunciant
 martyr Irenæus, neirby xiiijC.³ zeris passit, betuix the
 Kirk of Asia (quhilk as principal Bischope in thai partis
 than reulit Polycrates) and the Kirk of Rome, with the ¹⁵
 wtheris Kirkis, about the celebratioun of the Pasche
 day: nocht that other of the sydis⁴ denyit the zerly
 celebratioun thairof, nor intendit, as ze do at this præsent
 (of quhat spirit we refer to Godis Kirk to iuge), to abolise
 the zerly celebratioun thairof, bot only that the Kirk of ²⁰
 Asia celebratit the samin solennitie zerlie, nocht on the
 samin Sondag as the Romane Kirk and all wtheris did
 than and now dois, keipand in the mein tyme the fasting
 of the lentren præcedand thair day⁵ of the moneth;
 quha being exhortit maist feruentlie be Victor, than ²⁵
 Bischope of Rome, to change that ceremonie, and aggre
 thairin with the rest of Christis Kirkis, dissentit⁶ aluterlie
 fra his desyre, and thairfor wes be him excommunicatit,
 as schismatikis nocht keipand ane vniformitie with the
 rest. Zit nochtwithstanding the said excommunicatioun, ³⁰
 thai perseuerit stiffie⁷ in thair purpose, affirming it na-
 ways lesum to thame to change sa litle a thing in thair

In the mein
 tyme quhen
 Scotland
 first resaut
 the sayth.

Ecclesiast.
 Hist. lib. 5.
 cap. 24, and
 Hist. Tri-
 pert. lib. 9,
 cap. 38.
 Neuir wes
 hard
 amangis the
 Catholikis
 sa grete a
 controuer-
 sie, and zit
 for a cere-
 monie
 Asia, Aphi-
 ca, and Eu-
 ropa wes
 commo-
 ueit: quhat
 gif thai
 Christianis
 war nou
 alyue?

¹ MS. page 79.

² MS. happyennit.

³ MS. fourtein hundreth.

⁴ O.E. sydis; MS. sadis.

⁵ MS. mair straitlie nor
 it hes bene keipit in

our dayis, togidder
 with all ordour and
 particlis off the rel-
 ligioun to the wter-
 mest joit alanerlie
 resistand to change

the ceremonie of thair
 accustomit day of the
 moneth.

⁶ MS. assenting.

⁷ MS. fermie.

religioun fra the ordour eftir the traditioun quhilk that
 had resaut (as thai alleget fra thair eldaris the Apostolis
 and wthiris bischoipis in Asia), and that with sa grete
 persuerance on bayth the sydis, that nocht without grete
 5 labouris the said haly martyr Irinæus cumand¹ furth of
 it, now callit France, to Rome, and causand the for-
 nemmit Polycrates to cum thare at his request furth of
 Asia, for the reconciling and aggreing al Kirkis in the
 premissis, aggreit with grete difficultie the mater, sua
 10 that the Kirk of Asia suld be absoluit fra the former
 censuris, and permittit to vse that ceremonie of thair
 accustomit day, as thai vseit it afoir, sen it wes nocht
 disaggreing in effect fra the ordour of wtheris Kirkis.
 Haif we nocht, iuge ze, be this historie and exemple Note.
 15 controuertit in the tyme abone specifit, iust cause and
 grete occasioun to pance diligentlie, obserue, and con-
 sider with auisement (gif ze wald we war safit be our
 awin fayth erar than be zouris) gif zour doctrine in sa
 many nouationis be suirle foundit and bigit on Godis
 20 Word trewlie vnderstand² or nocht? Sen ze nocht only
 differris³ fra ws, as the Asianis did fra wtheris Kirkis,
 tweching the said day of the moneth, bot aluterlie with
 mekle mair abolissis as idolatrical or papistical, as ze
 call it, the said solennitie of Pasche, and also of the
 25 ascensioun, pentecoste, the natiuitie of our Saluour, and
 circumcisioun, the epiphanie, the fasting of the lentrene,
 zerlie celebratit and obseruit be al Kirkis sen Christis
 ascensioun. Heirfor tweching the trew vnderstanding of
 the articulis præceding, quharein maist specialie ze hef
 30 segregat zour selfis fra ws (in sa fer as we zit vnderstand
 of zour doctrine), we earnestlie desyris zou to schaw till
 ws in writ, conforme to zour promis, as we twechit in the
 beginning, zour doctrine and confirmatioun⁴ thair of,
 prouin be the Word of God. As to our parte, to the

¹ MS. page 80.² MS. understanding.³ MS. desyris.⁴ MS. information.

Fy on the
Apostate
that refuseis
this condi-
tioun!

A guid
hoip, quhill
God of His
grete mercy
perfyte.

Quhaso-
cuir is a
treu Chris-
tiane will
cry this sen-
tence on
heicht
without
respect of
perel.

Matth. *vlt.*

intent that ze may be¹ præseruit fra all damage and
apperand confusioun, and leue² with ws in a godlie
vnitie, we promitt³ to zou maist faythfullie to play the
trew parte of the haly peacemaker Irinæus, abone
specifit; that is, to beir sa fer with zou in all thingis, as 5
we may but manifest errour and defectioun fra Godis
Kirk. This we promit maist frelie, nocht doutand bot
the godly mynde, the feruent zeile, and trew luue of our
Souerane Lady towart zow hir *Graces* subiectis,⁴ is maist
bent to the samin end. And siklyke nocht doutand bot 10
our bischoipis and wthiris pastouris, quha ar of leirning
able to thair offices, sall reforme thair lyfes to the plesour
of all godly man, and trewlie leue heireftir conforme to
thair vocatioun, and glaidly sall assent to this our mynd;
hoipand also that wtheris vnable sal be moueit be Godis 15
spirit to dimit willinglie thair places to⁵ the mair quali-
feit, or wthirways, be a godly counseill that ordour sal be
put thairto. Bot gif ze intend to establiss amangis ws a
new forme⁶ of religioun tweching the interpretatioun of
Scriptuiris, the furthsetting of sacramentis, and ordour 20
in the Kirk vnknawin to all aiges of men quhill this
præsent, and will adhere to the iugement of na aige of
Christianis in the materis controuertit betuix ws sen the
days of the Apostolis, bot interpret the Scriptuir and sett
a prætendit ordour conforme to zour phantasie, imagina- 25
tioun, and priuat opinioun, we will ze persuadit and
certifit, that be the help of the Omnipotent maist merci-
ful, quha conforme to his promitt hes bein, is, and sal be
with His faythfull to the end of the world,—geueand
thame at all aiges the diueris giftis of⁷ His haly spirit— 30
for na feir of zour multitude, albeit ze war x thousand
contrare x of ws, that we will nocht only nocht iwne
with zow generalie in religioun, as ze maist seuerlie hes
intendit to thrall ws, nor beir with zow in mutuall

¹ MS. page 81.

² MS. leiff.

³ MS. promit; O.E. per-

mitt.

⁴ MS. subdittis.

⁵ MS. wytheris.

⁶ MS. state.

⁷ MS. page 82.

finzeit societie, in dissimulatioun, contrar the law of our
 God, bot aluterlie fle zour cumpanie as of ethnikis and
 renigatis,¹ nocht heirand Godis Kirk, nothir præsent nor
 bypast, keipand vniformitie sa mony zeris. Zit² hoipand
 5 in the ineffable mercy of God till zow and ws, we sall
 nocht desist day nor nycht to pray with maist humil
 myndis our heuinly Father (quha makis all his seruandis
 of ane Godly concord in His Hows), that for the meritis Psal. 67.
 of Iesus Christe our only Saluour, He wald sua illuminat
 10 zour hertis with the spirit³ of humilitie, sobirnes, and
 trewth, that ze nothir think afoir God, nor anssuer till ws
 in the premissis arrogantlie in stryfe and dissentioun;
 bot only as afoir God, and of God, and in Christ accord- 2 Cor. 2.
 ing to His gloir and immutable⁴ will, to the Godly peace
 15 and vnitie of all thame⁵ quha vnfenzetlie luuis IESVS:
 to Quhome, with the Father and Haly Gaist, be all glore,
 pouer, vertew, and impire for euir. AMEN.⁶

*Ad quod peruenimus, idem sentiamus, in eadem
 permaneamus regula. Philip. 3.*

Finis.

¹ MS. publicanis.
² MS. nochttheless.

³ MS. alanerlie.
⁴ MS. invincible.

⁵ MS. thai that.
⁶ MS. ends here.

¶ TO IOHNE KNOX.

WRITTIN 27 OCT. 1563.

IT apperis to me, Brother, that ze haif sum grete
 impediment, quhareby ze ar stoppit to keip
 promise tuecheing zour anssuering to this our
 tractate, eftir sa lang aduisement. Gif ze persauue zour
 fall, *Quid tardas conuerti ad Dominum?* Bot gif my 5
 handwritt peraduentuir hes nocht bene sa legible as ze
 wald, pleis resaue fra this beirar the samin mater now
 mair legible. Gif ze, throw curiositie of nouationis, hes
 forzet our auld plane Scottis quhilk zour mother lerit
 zou in tymes cuming, I sall wryte to zou my mynd in 10
 Latin, for I am nocht acquyntit with zour Southeroun.
 The cause that moueis me at this tyme, to eik this mekle
 to zow in al haist, is this beirar N., quha wald fane be
 haldin a pissant patroun of zour cause, obliissing him to
 bring me zour anssuer in ony thing I wald propone to 15
 zow. Bot sen I se that ze can find na outgait in the
 materis ellis to zou proponit, I will burding zou with na
 new thingis (hoiping in God to heir schortlie of zour con-
 uersioun), except only with a new errour, quhilk this beirar,
 zour disciple, affirmis bauldly, that sen Christ sufferit for 20
 man, says he, neuir man passit to hell; quhome quhen I
 culd nocht dissuade to think the contrare, and haueand
 commiseratioun of the man, I said this, and now to
 moue zou to repentance repetis the samin: Gif al Iohne
 Knoxis doctrine, say I, be trew—to wit, that all thing 25
 quhilk he condemnis be the name of Papistrie be

- damnable; all thing idolatrie and superstitioun quhilk
 he sa callis; that al the Martyris of Christ, with the maist
 aunciant Doctouris quha wrait afore a thousand zeris
 passit, togidder with all our eldaris in Scotland, ar alrady
 5 in hel—my propositioun I preue be this syllogisme:—
 All man defendand a damnable opinioun agais the
 trew catholik fayth, and deand without repentance, to-
 gidder with all Idolatouris deing on lyke maner, but stop,
 gois to hell. The Martyris and principall Doctouris of
 10 the primitiue Kirk, quhais doctrine defendit euir our
 forebearis in Scotland without repentance, wes (gif ze
 teche treulie) the samin men; Ergo, &c. I refer the
 consequence be the blasphemous mowthis to be pro-
 nounceit. The maior (as thai terme it) I think that be
 15 zow nor zouris sal nocht be denyit. The minor, as I
 vnderstand, is in this tractat be mony heidis sufficienc-
 tiouin. Quharefor to zour schame is my propositioun
 necessarlie inferrit. And because ze hef bigit vp zour
 tour of Babel sa, that nane vnderstandis wtheris, zour
 20 toungis being alrady confoundit, I thocht¹ I wald zit
 anis agane bid zou hald zour hand. Obserue my cause:
 first, ze zour self, Brother, of zour magnificence and
 liberal hand, hes oppinit the zettis of heuin to the fayth-
 ful Fatheris, afore our Saluiour be His dethe, resurrec-
 25 tioun, and glorious ascensioun, had præparit thairto this
 way to man. And wtheris zour scoleris, ze knaw, mair
 cruelie hes in thare imaginatioun cloisit vp, slotit, and
 neidnalit the samin zettis of our hæretage (albeit nou
 alrady oppinit to the iust) quhil the latter day of all.
 30 And now this zour disciple hes maist mercifullie fast
 steikit the zettis of hel, that the iustice of God, do quhat
 ze list, sal haif na place. Quhat sall we collect of this
 zour confusit bauldnes, bot that a part of zou nixt sal lay
 a scharpear seige to heuin, and an wther parte to hel,
 35 and deny that othir thair is a God in the ane or a deuil

Fy, man!
 other con-
 forme thy
 doctrine to
 thiris, or
 deny the
 hailwair.

And sal be
 sein mair
 cleirlie.

Othir recant
 or cause thir
 zour discip
 recant.

¹ O.E. chocht.

740 TO THE CALUINIANE PRECHEOURIS.

2 Tim. 3.
Och for
mair paper
or pennyis.

in the vthir? For ze Apostolis sentence is maist trew:
Mali homines et seductores proficient in peius, &c., and
this apperis to be neir the nixt step. Quharefor, my
freind, hald zit zour hand, and luke a little vpon zour
werkmanship. To the quhilk the Almichty mot illumi- 5
nate zour eis. Amen.

Of Antwerp, the 27 of October 1563.
Ninianus Winzetus Presbyter.

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7
Scottish Text Society

CERTAIN TRACTATES

TOGETHER WITH THE

BOOK OF FOUR SCORE THREE QUESTIONS

AND A TRANSLATION OF

VINCENTIUS LIRINENSIS

BY

NINIAN WINZET

EDITED

WITH INTRODUCTION, NOTES, AND GLOSSARIAL INDEX

BY

JAMES KING HEWISON, M.A.

F.S.A. SCOT., MINISTER OF ROTHESAY

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